

A

PILGRIMAGE TO MECCA

BY

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DEPUTY COLLECTOR

MAINPURI

BENARES

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100	7	trace dus	...	traced us
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144	21	walls	...	wall
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149	30	but	...	than
153	10	shahî	...	Shabî
164	26	contry	...	country
168	9	hands	...	hand
171	7	Ishra	...	Ishâ
...	29	may	...	many
178	6	girt	...	girted
183	24	for	...	from
185	27	35	...	38
192	21	there	...	their
198	2	sale	...	sail
203	26	"	...	"
208	21	expences	...	expenses
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213	6	straggaring	...	staggering
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PREFACE.

In presenting this small work to the public I think it necessary to state that it contains a daily account of my travels in the form of a diary for a period of exactly one quarter of a year, from the 9th of April 1894 to 9th July 1894, during which period I was absent from my duties on privilege leave and went on a pilgrimage to the sacred city of Mecca.

I have given simple facts that I have either experienced myself or seen personally. My object in describing all these bare facts which only a very few pilgrims would like to disclose is, sincerely, first to inform the Mahomedan community in general about these facts and thus to warn them of the difficulties they are likely to meet on their way, so that they may be able to judge properly of their own condition before their departure for "Haj", and secondly to inform both the Governing power and the governing nation of the real circumstances of the pilgrimage and thus to seek their help without which the pilgrims cannot be expected to overcome the difficulties which they meet annually without any complaint in their pilgrimage.

The original text of which this book is a version is in pure Mahommedan style of the Urdú language, being solely intended for the would-be pilgrims. To the same text I have added an addendum at the request of some of my friends explaining therein the requirements for and during their pilgrimage, and as it was considered useless to add its translation here and thus to render the book unnecessarily bulky so I have omitted it.

As far as my limited knowledge of the English language goes I have tried my best to make the rendering readable. The public should kindly excuse me if they find fault in the language, because it is certainly impossible to put the ideas of one language into another exactly in the same light and beauty so that they may not lose their originality. I have not translated the book literally but have tried my best to convey the exact ideas in the tone they have been expressed by me in my mother tongue in the original text. The Arabic quotations from the sacred book have been given as far as practicable in their own light. Most of the Arabic quotations have been given in the foot notes so that the reader may not find any difficulty in reference.

Some of the facts referred to above which, in my

humble opinion, are worth attracting the attention of the ruling nation will be found in the Diary of the following dates :—

- | | |
|------------------|---|
| 15th April 1894. | Ships of pilgrims to leave on the fixed dates. |
| 19th Ditto | Protector's office to give all the correct information to the pilgrims about the ship's departure, route, &c. |
| 29th Ditto | Porters are not found in Kámran to assist the pilgrims in their disembarkation. |
| 30th Ditto | Bad water supplied to pilgrims in Kamran. |
| 2nd May 1894 | The quarantine limits are very narrow. |
| 12th June 1894 | Mina camping ground wanting in cleanliness. Post office does not recieve pilgrims' letters. |
| 14th Ditto | Theft committed in Mina but no notice taken by the authorities. |
| 15th Ditto | The Mina and Mecca's quarters all dirty and stinking, thus causing injury to health. |

- 18th June 1894 Proclamation by the Sultan. Excess charges for transit. Baddus rob the pilgrims. Motaowifs tax the pilgrims in every way. Indians unaccustomed to the use of arms have a perilous time whilst in Arabia.
- 19th Ditto British consul not informed of the exact number of pilgrims, from India. Passport is not a valuable document. Indians are not protected properly in Arabia.
- 20th Ditto Baddus do not obtain their fair charges and this adds to their temptation in robbing the pilgrims.
- 23rd Ditto The pilgrims do not generally complain of their loss of property or life.
- 24th Ditto A wharf at the Jadda harbour is urgently required.
- 25th Ditto Ship agents are regardless of the comforts of the pilgrims.
- 26th Ditto Motaowifs deceive the pilgrims in various way.

27th Ditto The pilgrim ships ought to be provided with sufficient medicine and medical men.

4th July 1894 Some people go to Haj without sufficient means to meet the travelling expences and are therefore put to much difficulty. Beggars, decrepits and such others who are unable to travel in Hijaz are allowed to embark.

INTRODUCTION.

I begin with the name of God who is most kind and merciful.*

“It is the bounden duty of such persons as are able to undertake a journey to make a pilgrimage to ~~the~~ Kaba for devotion to God.”§

The above dictum from ^{the} Koran shows that pilgrimage becomes obligatory on a Mohammedan as soon as he is able to undertake the journey to Mecca.

* بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ It is a verse of Koran to be found in

Chapter	27	Namal.
Para ...	19	Wa kalallazina.
Ruku	17	
Ayat ...	16	

Mohammedans are commanded to begin every thing in the name of God and so they recite this verse from Koran.

§ وَلَءِ عَلٰی النَّاسِ حُجُّ الْبَيْتِ مِنْ اَسْتَطَاعَ الْاَيُّهُ سَبِيْلًا A verse of Koran to be found in

Chapter al-imran	3.
Para	4.
Ruku	1.
Ayat	6.

According to the interpretation given by Imam Azam the word Istitaa (ability) includes the pilgrim's pecuniary and physical ability, his being provided with conveyance and the peace in way, in order to undertake the journey.

And the prophet (Mohammad) has ruled that one who intends to perform Haj must hasten the carrying out of his intention.*

Now taking into consideration the Hadis (rule of prophet) and the precept of God together, we come to no other conclusion than that as soon as one becomes possessed of the qualities and facilities for performing Haj, it becomes at once binding upon him to visit the house of God, the Kaba.

Many Mohammedans, finding that the performing of Haj absolves the pilgrim from all his past sins and that he becomes as pure and innocent as if he were born anew, are of opinion that the pilgrimage ought to be deferred till the time that the would-be pilgrim gets freedom from worldly anxieties and till infirmity and old age render him incapable of committing a sin.

Some of my friends, when they heard that I was going on the pilgrimage, dissuaded me from carrying out my intention, impressing upon me by their kind heartedness and friendly obligations that my idea to perform Haj was a premature one. Their object by such an objection to my undertaking was that I ought to have undertaken the pilgrimage after retir-

* من اراد الحج فليعجل

ing from the Government Service. In other words, they meant that I should not have made up my mind to perform Haj until I had passed the days of my youth.

I regret much I do not agree with their ideas, for in my opinion, those people who follow such ideas either think that death is far away from them or believe it to be under their own control. Surely, they are going to trust on their transitory life and thereby are either losing or attempting to lose the opportunity of performing that adoration to God which becomes obligatory on them but once only during the whole life.

It is a matter of still greater regret to those who simply relying on such deceitful thoughts pass away the days of their life and thus remaining deprived of the performing of Haj, take their rest in graves.

Of course, to some extent there are reasons for making delay in performance of Haj but these exceptions are confined to certain limits which only conscience would allow. They are adverse circumstances, so long as they cause a legitimate excuse to the performance of Haj and detain a person from proceeding with his intention.

After all I found a good opportunity at this period of my life to be a pilgrim to Mecca. I, consequently

obtained three month's privilege leave and commenced my journey from Gonda on the 2nd of Showal* 1311 A. H. I have given daily accounts of my journey in a diary form and I hope they may be of some use, especially to those persons who intend to go for Haj in future.

* Showal is the 10th Lunar month according to the Mahomedan calender.

CHAPTER I.

THE QURANTINE AT KAMRAN.

9th April 1894=2nd Showál 1311 A. H.

LUCKNOW.

After taking leave of my wife and bidding adieu to my children I went to the Railway Station, Gonda. My sons with their tender hearts full of affection accompanied me to the train and many of the gentries of Gonda, amongst whom were Munshi Mosharraf Ali and Baboo Israil, High Court Pleaders and Moulvi Mehdi Husain and Mohamed Wazir Ahmad Khan went to see my departure. When the train moved, they parted with me in pure Islami fashion, blessing me warmly for the sacred journey. Leaving Gonda at noon I arrived at Lucknow at 8 o'clock in the night. In order to see my Lucknow friends, I broke my journey for the night and was a guest of Khan Bahadur Munshi Athar Ali, Honorary Magistrate of Lucknow and Legal Adviser to the Taluqdars of Oudh. Many respectable religious men interviewed me during my short stay here and obliged me by imparting their good advice to me for my future journey.

10th April 1894=3rd Showál 1311 A. H.

After purchasing some necessary things and requirements I left Lucknow at noon for Bombay

via Bhopal. My old friend Munshi Ashraf Ali showed me much kindness by assisting me in providing me with necessaries.

11th April 1894=4th Shawāl 1311 A. H.

BHOPAL.

Our train arrived at Bhopal at 5 o'clock in the morning. My old acquaintance Hafiz Mohammed Allayar Khan, Government Pensioner, who is at present the Head of the Bhopal Municipality met me on the platform. I was a guest of the prime minister of Bhopal where I passed my day very pleasantly. In the morning and evening I was shown some places of public interest and utility by my friend Shekh Ahmad Ali (Shauk). The big Jamia Masjid which is under construction now-a-days, is expected one day to be a splendid sanctum of red stone in this estate. The general improvement of the city of Bhopal is mainly due to the good management of the prime minister of the estate. The places which have hitherto been reputed as very dirty and desolate in the city are now all clean and inhabited. The city of Bhopal is situated on a rocky site and its gardens are also similarly located. The garden lands have been nicely levelled and irrigated and on account of these gardens the city looks like a bed of flowers. The Bhopal Sarkar (Begam) has a great taste for Civil Architecture and the newly constructed buildings are worth seeing. Religious doctrines are very faithfully followed in every part of the city. Devotions are performed in all mosques and there is a

special establishment to regulate the consecrations. The paupers mostly live on the works in project and on the charity given by Her Highness the Begum.

12th April 1894=5th Shawâl 1311 A. H.

BOMBAY.

I reached Bombay at 6 A. M. and went directly to Shiek Kammu Seth's Musafir-khana which is situated near the Railway Station called the Victoria Terminus. This Musafir-khana is built on sea-shore commanding a very beautiful scenery at Bore Bandar and is especially intended for the comfort of the Hajis (Pilgrims to Mecca). Its building is extensive and from the upper story one can get a view of the sea at all times. The shore represents a wonderful scene when ships are lighted in the evenings. Hafiz Mohammed Shah of the Punjab is the manager of this Musafir Khana. He discharges his duties very splendidly. I left my luggage at the Musafir Khana and went to some of my friends in the city in order to get information about the movement of ships. Long before this, I had entered into correspondence with some steam navigation companies and had at last determined that, if departure of the ship bound to Jadda should be delayed, I would start by the English mail steamer for the sacred Madina *via* Suez and Yambu seaports. It was after reaching Bombay that I learnt that a vessel by name Husani belonging to Bombay and Persia Steam Navigation Company was about to sail on the 15th April 1894. As the Government

Mail Steamer was to leave on the 14th April 1894 I thought it better to consult the Protector of the Pilgrims as to which of the two steamers would be more suitable for me to embark on. It must be mentioned here that it is the duty of the Protector of the Pilgrims to give correct information to the Hajis, about the departure of ships (Vide Act II of 1887). I went to the office of the Protector of the Pilgrims but he was not there. I then enquired of the officials, who told me that the date of departure of the ship named Husaini was notified as the 10th April 1894 and that as the fixed date had already passed the ship would start very soon. Not being much satisfied with the information given by the officials, I continued to hunt after the Protector of the Pilgrims and at last met him in the Court of the Bombay Magistrate.

Before relating the account of my visit to the Protector of the Pilgrims it seems advisable to mention that I met a man named Mohammad Ali Shah at the gate of the Court and he told me that he had long been looking for me. I was very much astonished to hear these words, trying to find out in my mind the reason that induced him to look for me; but on enquiry it was found that Syed Mohammad Ali Shah too was one of the employees of the office of the Protector of the Pilgrims and that an Arab named Syed Abdul Halim who is a *Motaowif* (one whose duty it is to lead the pilgrims in the performance of all the ceremonies of Haj) by profession had told him my name and given some account of myself. This

man Abdul Halim had gone to Gonda a few days before my departure and had extolled himself very much and requested me to make him my *motaowif*. He had also shown me his book of testimonials containing certificates from several previous pilgrims and had promised to give me such comfort in my pilgrimage as, he said, no other *motaowif* could ever be expected to give. But when I was at Lucknow, I heard much against Abdul Halim from Moulvi Abdul Majid of Farangi Mahal. I was really glad to find that I had made no promise of any kind to this fellow at Gonda. While I was at Bhopal a Reverend Haji gave me still worse account of this man and like my friends at Lucknow advised me not to take this fellow as my *motaowif*. At last Syed Mohammed Ali Shah took me to the Protector of the Pilgrims whose name is Agha Mirza Mohammed Ali Beg. He belongs to the Imamia Sect. He received me very kindly and after the usual exchange of courtesies, I enquired of him about two matters: 1st, about the exact time of departure of Husaini for Jedda and 2nd, if it be late in leaving, whether it would be suitable for me to start by the Government Mail steamer, for it was to leave on the 14th April, *i. e.* one day before the day fixed for Husaini's departure. Agha Saheb replied me very courteously advising me never to go by the Government Mail Steamer for, he said, Husaini would surely leave on the 15th instant and would sail directly to Jadda reaching it in 11 days, so that there was sufficient time for

me to reach easily the sacred Madina before the Haj. I fully appreciated the sound advice of Agha Saheb who very kindly gave orders to Mohammed Ali Shah to attend on me. He further advised me to be quick in buying tickets for Husaini, that very day. Mohammed Ali Shah then took me to Abdul Ghafoor and Abdul Kadir, the commissioned Agents of the Company whom I asked for my first class ticket; but, as there was no spare room, they said, the first class tickets were not available. The Agents then, at my request, asked me for the price of the 2nd class ticket which was offered to them. They then gave me a receipt for the sum and promised to give the ticket after I had embarked on the ship. Taking the receipts for me and my servant I returned to my lodgings. The receipts showed that the ship was to start on the 15th April 1894. They also contained directions to the effect that tickets should be obtained within 48 hours in lieu of the receipts. I spent the rest of the day in arranging my luggage and in making preparations for the voyage.

13th April 1894=6th Shawâl 1311 A. H.

BOMBAY.

Early in the morning as usual, I went out for a walk to the N. E. corner of the sea-shore. As far as the eye could reach I had in view all the ships far and near that were in the harbour. I especially went to see "Husaini." She had already taken wheat-flour for her cargo for Jadda and a sufficient

number of passengers also had already been enrolled. She was being washed at that time and was by all means ready to depart. I was much delighted to hear that this ship would leave the day after tomorrow. Now, if God pleases, I would be easily able to visit the sacred Madina by the common route of the Hajis or by the imperial road *via* Mecca. After my walk I returned to my lodgings. Shortly after, to my greatest astonishment, the Reverend Moulvi Mohammed Abul Hassan was seen coming to me. I got up from my seat to welcome him. I received him very warmly and I thought myself very fortunate in having such a venerable man as my companion. I wished to appreciate his companionship much owing to my being cut off from the society of friends and also to my being disappointed altogether at the prospect of having no friend during the pilgrimage in my company. After hearing my intention of the pilgrimage, but before my departure, many of my friends and even relatives were desirous of being my fellow pilgrims, but I regret much to find that for one reason or other they all kept back leaving me to play my part alone and so I was obliged to leave them all and to reach Bombay alone. How often would I not call myself a fortunate man when after such a long felt desperation I had the good luck of getting such a venerable man as Moulvi Saheb for my companion ? The above mentioned Moulvi Saheb had put up in another Mosafir-Khana belonging to Solomon Seth at Bhindi Bazar which is a little more than a mile from the Mosafir-Khana where I have put up.

Moulvi Saheb too has advanced the naulage for "Husaini" to the Agents of the Ship.

14th April 1894 = 7th Shavvâl 1311 A. H.

BOMBAY.

After having enjoyed my usual walks I returned to Mosafir-Khana and purchased a few articles that were necessary for the voyage. It was afternoon when a man came into Mosafir-Khana and by ringing the bell he proclaimed that the ship will start on the 16th April 1894 instead of the 15th. It caused me much sorrow to hear of one day's delay and I went to Moulvi Abul Hassan to consult in the matter. We were at last of opinion that a day's delay could do no harm and that it was not necessary for us to go by the English Mail Steamer. Besides all this we had already advanced the fare for Husani. Eventually taking all the circumstances into consideration I became contented.

A short time after the proclamation the brokers of the Hajis asked their Hajis to have their receipts changed into tickets for the ship, and I had also to make over my receipts to Shèkh Chamru who soon brought the tickets for me. In the ticket also the date of the departure of the ship was written as the 16th April 1894 and so it confirmed the date already proclaimed by the announcer and it has been now proved beyond all doubts that the ship will leave on the 16th April 1894, without fail. I heard much more against Motaowif Abdul Halim in Bombay than what I had already heard at Lucknow from Moulvi Abdul Majid and at Bhopal. I was given

a new Motaowif by my friends at every place, who while recommending their own selection on the one hand, spoke against those formerly recommended by others.

Here, in Bombay I have met a number of cicerones who have spoken much before me in their own favour and against their other fellow professionals. Abdul Halim also came to me this evening and introducing his son Abdullah to me, argued his cause very emphatically before me. I think it quite useless to give here the subjects he dwelt upon and the conclusion that I have to draw from all the conversation about the cicerones is that I would not rely on any one of them. On landing at Jadda I will see who can be of use to me for my travels.

15th April 1894 = 8th Shawwâl 1311 A. H.

BOMBAY.

From the very morning I had been enjoying myself very much by thinking that there was only one night intervening and we shall go on board to-morrow, but there came a proclaimer before noon and declared by the ringing of the bell that the ship will start in the afternoon of the 17th April. Now there appears to be nothing to be relied upon. On the naulage receipts the date of the departure was entered as the 15th, the tickets bore the date of 16th and the proclaimer declares it the 17th. These facts have bewildered me and I know not which of them is to be belived. Are we to believe in the date on our tickets or in the one

announced by the proclaimer ? Now all the pilgrims destined to the sacred Madina are in much anxiety. Some of them are in a great fury, some abuse the announcer, some scoff at the owner of the ship and others are in search of the protector of the pilgrims.

Probably our Government is not aware how the pilgrims travelling to Hijaz are, by losing a short time, involved into great difficulties. On this occasion I, for the sake of public benefit, dare to say that the object for which the Government has been pleased to establish the office of the protector of the pilgrims and its helpers by annually spending a considerable amount of money is never realized, for when the Hajis do not get correct information about the departure of their ships and are rather misled by wrong news, then instead of their having any facilities by the protector's office, the duty of which is to help the pilgrims, they are apparently put to much trouble and inconvenience. The following few facts regarding the ship Husaini, are worthy of notice.

(1) The said steamer had fixed the date of her departure, as I came to know from the protector of the pilgrim's office, the 10th of April 1894 corresponding to 3rd of Shavvâl 1311 A. H.

(2) The pilgrims hearing this date of the departure of Husaini were so quick that some of them did not enjoy even the festival of *Id* with comfort and left their homes for Bombay so that they might embark on her in due time. The 10th of April was such a suitable date, of course, that if adhered to, the Hajis after visiting the sacred Madina

would have conveniently performed the Haj ceremonies on the 13th June 1894, the date of Haj for the current Hijri year, and would have returned to their respective homes by the beginning of July. Relying on the said date of departure they had taken only three months' provisions and expences for their way with them, because there was sufficient time for them to perform all the ceremonies of the Haj and to return in time.

(3) Now as the ship is going to leave on the 17th April instead of the 10th, the date proclaimed at first for her departure, one week's delay will cause the following mischief and harm to the pilgrims :—

1stly, those who came to Bombay on or before the 10th knowing it to be the date fixed for the departure will have to waste all their days up to the 17th for nothing.

2ndly, on reaching the sacred Mecca, the pilgrims now will not find sufficient time to go directly to the holy Madina and then to perform the ceremonies of Haj after their return thence. They would be thus obliged to abandon their determination of going directly there and will have further to wait 5 weeks more in Mecca.

3rdly, besides the waste of time, those pilgrims who are poor and have limited means and who have taken with them expences and provisions for 3 months only shall have to undergo another unavoidable calamity—that is, they will either return to their homes from Mecca without visiting the holy Madina, or if they continue their journey to

that city they will be obliged to live on charity as long as they can get it and without it they would starve and ultimately die of hunger.

It may be lawful for a ship to delay for a week after the date fixed for her departure but with regard to the protection of the Hajis it is very injurious to them, for the uncertainty of the time of the departure of the ship, the change of dates from time to time and the general ignorance of pilgrims with the tactical tricks of the mercantile business with regard to the ship, especially, when they cannot get a reliable information even from the office of the protector of the pilgrims, adds much to their troubles and calamities. As our kind Govenment is the defender of its subjects, I hope it will pay due attention to this fact and will consider the extent to which the pilgrims can be saved from meeting unforeseen misfortunes, simply by regulating the sailing of pilgrims' ships on fixed dates.

16th April 1894=9th Shavvâl 1311 A. H.

BOMBAY

As it was now quite certain that the ship will not leave before the 17th April 1894, I made up my mind to visit some famous places of the city. I had taken a walk last evening also and had visited the Rani's garden and the Haji Ali. I visited this morning the quarter called Killa and its surroundings. The views that I formed on my cursory visit are as follows :—

Bombay is chiefly a commercial city and a large

seaport. It is full of mercantile goods. The buildings are generally 4 or 5 stories high and in some cases they are of 6 or 7 but their roofs are generally low. They have good many doors and look beautiful and clean. Temples, mosques and churches are generally strong, well built and beautifully decorated. Its population is very dense. Tramways run through out the city, on account of which the carriage hire is very low as compared with the prosperity and the largeness of the city. European goods are generally cheap and the Indian (Northern India) commodities and corn are sold at a high price. Tea-shops are mostly in the hands of the Parsees. All sorts of commodities are procurable in the market. On account of trade the city is full of people of various nationalities and amongst them the Parsee merchants look rich in business. The Rani's garden though small in area is a beautiful park. There is a museum in it open to public and animals and birds of strange breed and genera are to be found there. There is a nice fountain at the gate of this park which while irrigating the surrounding green lawns by its flowing gates of various shapes, affords a lovely scene to all the beholders. A large and nice stable of the Tramway Company is situated very near the gate of this park. Haji Ali is the tomb of a venerable personage and is situated on a small hillock rising in the sea which has a small population. The Killa is the name of that quarter where magnificent buildings of English and Parsee merchants are built. District office is also situated in this quarter. This is a very beautiful quarter

and the Parsees are here thickly inhabited towards the strand which presents a very beautiful scenery. The Parsees, men and women, go to the shore early in the morning clad in fine dress with prayer books in their hands to offer their prayers. Their party while engaged in their prayers and contemplating God at the sea-shore is very attractive. I kept standing silently for a long time on the shore observing their worship.

In the afternoon a bell rang again and information was given that the ship will start to-morrow early in the morning and that the passengers for Hijaz must go on board at 4 A. M.

17th April 1894 = 10th Shavvâl 1311 A. H.

My Dallâl began to arouse me by making a loud noise last night at 2 A. M. and asked me to be ready to go to the ship. I myself and the pilgrims who were to go by the Husaini began their preparations from that very moment. The harbour being very near we reached there early and had to stay there at the gate for sometime. We went on the Board at 5 A. M. The passengers were many in number and the room was scanty. There was such a tumult that one could not hear the voice of another and it lasted till 7 A. M. at which time the protector of the pilgrims came up to inspect the Hajis and to distribute passports to the pilgrims. He introduced me to the captain of the ship.

Those passengers who had already brought passports from their respective districts were not required to have new passports, but I saw that all

the passports issued to the passengers from the office of the Commissioner of Police, Bombay were with their duplicates and my passport was without it. I at the same time noticed that under the 5th section of the passport, the holder of the passport on arrival at Jedda was required to deliver the duplicate copy to the Agent of the British Consulate before leaving the ship.

I took my passport immediately to the protector of pilgrims whose officials were present on the ship at that time and were distributing passports and who obtained a new passport for me. It was certainly a mistake that I was not given the passport with its duplicate copy from the office of my district.

After the tickets had been checked and the Port Surgeon had inspected the pilgrims our ship weighed anchor and left Bombay at 9 A. M. At that time hundreds of men had collected there to bid farewell to their friends and relatives. There was a great crowd of spectators also and a group of beggars was busy in offering prayers for the welfare of the Hajis. At last with warm affections, we bade adieu to the country and the ship moved on to the sea. The Mohammedans with their religious enthusiasm for performing Haj recited *Takbirs* in loud voice. The colour of water was green for a short distance and afterwards it was blue. The waves of the sea and the motion of the ship had no effect upon me up to noon but afterwards the effect of phlegm predominated and I vomited twice by evening. Myself and Moulvi Saheb preferred sitting on

the poop on account of having good air and for the sake of the spectacle of the sea. Our both servants Moula Bakhsh and Mahbúb were rendered quite unfit for any work on account of the rolling of the ship and the damp and saltish air made them half dead. By experience it was known that the sea climate had but little effect on the aged persons but to youthful persons and those of tender age, sea sickness does much injury. Myself as well as others did not take any food this evening.

18th April 1894 = 11th Shavvól 1311 A. H.

I was unwell for the whole of the night and up to 10 A. M. this morning. At night the western wind kept blowing hard and it caused the ship to toss about the sea but it was all calm after dawn. I broke my fast at 10 A. M. taking a little rice with curry. After taking my food I regained my strength. The sea sickness has rendered our servants quite unable to do any work for us and on recovery from giddiness I am either obliged to do my work myself or ask assistance of friends and companions. At 12 o'clock some large fish were seen running with great speed along the ship for a considerable distance. At first we could not identify that they were fish. They seemed like buffaloes at first, bounding in the blue water but when we had seen them very attentively they were found to be only fish. For about half an hour they were seen in abundance and it was a good spectacle to please the mind of the passengers. After a short time some boats were seen floating on the sea on the right and

left and it was ascertained that they were hovering there simply for fishing and had probably come there from some near coast. Again the western wind began to blow hard at 3 P. M. and the sea began to move high. The water of the waves, while they were rising, began to sprinkle as if flowing from a fountain and the wind brought it in fine drops showering over the pilgrims on the board. This showering did not cease even after the evening and I, like many other passengers, went to bed without taking any food.

19th April 1894 = 12th Shavval 1311 A. H.

I was disturbed occasionally in my sleep last night owing to the loud confused sounds raised by the waves. All the clothing had become wet and at the same time saltish. I was somewhat indisposed and it was after a long cool suspense that the night broke into morning. Yesterday, there was a rumour that the ship was going to Karanchi in order to take more passengers there for Hijaz. This news has been confirmed to-day and there is now left no doubt that the ship is going to Karanchi. I enquired it from the Doctor of the ship and he tells me that she will reach Karanchi to-day by 6 o'clock in the evening. The passengers looked much annoyed to hear that the ship was going to Karanchi, for their object was being lost by the ship changing its course and thus making delay in going to Jedda. It is a great pity that not a single passenger was given information, from the office of the protector of the pilgrims, that the ship was not going directly to Jedda but

going in a round about way via Karanchi. The wind is blowing hard to-day and the sea is undulating. My friend Moulvi Abul Hassan seems to be unwell. May God keep him well ! The ship kept on rolling, when by the favour of God, the wind ceased to blow hard. In the after-noon after 3 P. M. the colour of water seemed to be changing and the bluishness began to fade. Some birds were soon after seen flying over the ocean and on our right, that is in the north east corner there were found some indications of land. After a while several boats were seen sailing to and fro with white sails on them and it was said that they were all in quest of fish. At 5 o'clock people began to point out the fort and the mountain of Karanchi. We had not ceased talking upon various subjects when the port of Karanchi came into view. Some small steam boats were seen running all over the surface of water and looked very nice. These boats had some gentlemen upon them who had come from the town to see the scenes at the harbour. At Bombay there were seen such boats in great numbers plying the whole day long either with steam or without it and they were chiefly seen there in the mornings and evenings. Karanchi is an old port and all its wharf is made of wood, while that at Bombay is all made of stone. It is not even half of the size of that at Bombay. At last the ship reached Karanchi at 6 P. M. and anchored at the wharf. I wrote some letters of my welfare to my home and gave them to the Captain of the ship to post.

20th April 1894 = 13th Shavvāl 1311 A. H.

The air was intensely cold since the last evening and it continued to be so for the whole night. At 2 A. M. the wind grew so forcible that it broke the hawser of the ship and removed her to a little distance from the wharf. Had it not moored with the cable made of iron wire some greater damage would have been caused. The engineers and the crew came up at once and brought the ship to its proper place. Last evening some of the passengers of the ship had disembarked to the city and several have gone there this morning. Last night most of the deck passengers, amongst whom there were generally Bokháris, went down to the wharf from the ship, spread their carpets over the wooden platform and passed their night beneath the canopy of the sky.

Although these men were saved from the heat and the inconvenience caused by the narrowness of the place on the deck, but they were wet by dew which fell in great abundnace as a shower of rain. A little after day-break I went down the ship and took a walk for some distance on the port of Karanchi. At noon my companion Moulvi Abul Hassan also went to see the city of Karanchi. Many passengers were busy the whole day long in bathing and changing their clothes and some men of religious spirit, seeing that it was Friday to-day, went to the mosque of Karanchi, which is at a distance of nearly three miles from the port, to offer their prayers. The stone used here in the buildings is of brown

colour and is not hard. The Railway Station is situated in the port and there is tramway throughout the city. The scene at the harbour is very beautiful and pleasant to-day. Beautiful and small steam boats with pleasure seeking citizens on them are seen running over the surface of the water. There are several sorts of boats plying to and fro. A great crowd of citizens had assembled on the wharf in the morning to see the passengers on board. Some women of Sindh were also seen on small boats. The Sindh people who were going to travel in Hijáz for the pilgrimage kept coming on board from morning up to 4 o'clock and every corner of the ship was filled up with men. At 5 o'clock the ship began to make preparations for departure and left Karanchi at about 6 o'clock. Karanchi, I forgot to say, was the first place where, after we had left our home, our servants cooked our food; but soon after the departure of the ship they sank again into their previous condition of prostration.

21st April 1894 = 14th Shavvâl 1311 A. H.

Last night we had the light of the light-house of Karanchi port in view up to 9 o'clock. Although the wind was very strong yesterday after noon but at the time of the departure of the ship it had become weak.

Up to midnight the wind was so calm that there was not the least motion in the ship on that account; but afterwards it began to blow hard and it continued so for the whole day. However, to-day the wind was favourable to the ship and so it added a

great deal to the speed of the ship. Our servants are lying in semi-conscious state as if they were administered some narcotic; and have no power to move from their places. Instead of their serving, we on the contrary serve them. We raise them up and give them food, but thanks to God, they have taken their seats at a place which is not much frequented by the crew and there is no danger of their being washed, otherwise we would have been obliged to serve them more in cleaning their beddings &c. The colour of water is very blue to-day. A young woman died to-day in the first class and her body was entered in the sea grave. "We are the property of God and we are to revert to Him."* She died of paralysis.

22nd April 1894 = 15th Shavval 1311 A. H.

Last night after 12 o'clock the wind grew very strong and the sea was high at 2 A. M. when the rudder became disabled. It was soon repaired but for full three hours the ship was hurled forward and backward. The articles in the ship rolled down from side to side and the habitation of the ship became for sometime a disastrous scene. But, as dawn approached the wind became weaker and the ship came to her usual condition. Some articles of passengers were, on account of the rolling of the ship, swallowed up by the waves. I caught hold

Para	...	2nd	} of Kuran.
Sûrâ	...	1st	
Rukna	...	3rd	
Ayat	...	4th	

* إنا لله وانا اليه راجعون

of my copper jug and everything but a jugglet of water was saved.

23rd April 1894 = 16th Shawval 1311 A. H.

Last night everything went on well, neither the wind was strong nor the waves high, and when about the end of the night, I opened my eyes I found the morning star the object of my sight. It was a lovely morning, a very pleasant one indeed on the bosom of the sea. On the one hand the moon had spread the sheet of her ravishingly bright light over the blue floor of the tranquil sea and on the other hand the morning star as an orb of silver had spangled the whole of its surface with living lustre. Where such wonderful scene can be ever had on the land ? Praise be to God : while I was pondering over the natural and beautiful scenery, the mystic silence was broken by the sweet and mellow voice of Moulvi Saheb who by reciting الصلوة خير أمن النوم conveyed to every ear that “to worship God is better than to slumber.” It awoke all the passengers of the ship who burst into the shoutings of “La Ilah Il-allah” (There is no God but God alone) from every corner of the ship. Every one in the ship got up from his dormitory and exchanged good morning to his fellow passengers. Afterwards ablutions were performed and prayers were offered to God by congregations arrayed in every quarter of this moving city of ship. When we were so busy in contemplating God the sun began to peep from the East as it rose washing its face from the sea water and the inhabitants of the ship

did then acknowledge that the sun was rising from the sea.

Since the time we have left Karanchi we see birds daily hovering over the sea. Some people think that they come from the coast which is nearer to the northern side, in quest of fish and that they return when their appetite is satisfied, but others say that they might have been roosting on the boats and the ships when weary; however, I have seen with my own eyes that these swift winged preyful birds which resemble very much the common kite in their shape and size but which have less plumage than the kite are gliding through the air unfatigued in quest of fish. They sit on the water when they feel fatigued and they swim with the waves rising up and down, very pleasantly. But a bird made a great fun. Last evening after the Magrib prayer it took rest upon the top of the flag staff of our ship as if it were its ordinary perch and rested on it as comfortably as one would do in its nest for the whole night and flew away as soon as it saw the sun beaming from the east. On making a calculation about it, I find that this bird travelled on our ship for one hundred miles without paying anything for the voyage. We see another kind of birds which are just like swallows in their appearance but whose body is four times as large as that of a swallow and who have very powerful and swift wings. They plunge into the sea with great swiftness like an arrow and in spite of heavy waves passing over them they remain still submerged in water in search of their prey. An

old woman who was a passenger on the deck died this afternoon. "We are the property of God and we are to revert to Him." Shortly before the sunset the wind changed its direction and began to blow from the East and helped a great deal in the speed of our ship.

24th April 1894 = 17th Sharvāl 1311 A. H.

The wind kept blowing from the East the whole night and our clothes were a little wet. The wind continued blowing from the same direction the whole day and it was occasionally warm whenever the wind ceased to blow. The sun was hotter to-day than it was in the last seven days. Our steamer is going at this time in the Arabian Sea exactly south of the country of Arabia. From the noise made by the steamer the small fish are flying in numbers as birds in flocks are seen coming in the evenings to take their rest at the skirt of some villages at home. These fish in their flight are not less rapid than the dragon-fly. While flying they flap on the waves and thus they go so far away that they disappear from the sight on the sea. One of these fish yesterday and another the day-before-yesterday had accidentally fallen upon our ship and had attracted the attention of all those on board for some time. In order to keep them alive the pilgrims put them in sweet water but they died instantly. How wonderful are the ways of Creator that such bright fish live in such a saltish water which is as bitter as poison can be and which if tasted would paralyze

the tongue. Still more strange it is to see that they die in sweet water which is the means of our existence. These fish resemble swallows in shape but are four times larger in size. They have very long wings and therefore they can fly in the air. The Captain of the ship told me that the ship would reach Aden on Friday at 6 or 7 A. M. and that after halting there for two hours only she will continue to sail towards Jedda. Nakhuda Ali, who is the manager of the ship on the part of the company, told me that there were seven hundred and seventy-five passengers on the ship at this time. The sea is very quiet since the last evening and so the ship is steering with great ease making her own way on the surface of the sea.

25th April 1894 = 18th Shawvâl 1311 A. H.

Although the wind has again changed its direction since the last evening but it is blowing very gently from the west. The sea is quiet and smooth. I slept the whole night very comfortably and the day has passed very pleasantly. It will rather appear strange that theft is committed amongst the pilgrims. But it is a fact; it is only three days since a poor pilgrim of the deck, a would-be Haji, had come to me and related that some scoundrel had tampered with his sack of grain and had stolen his grain and a woollen sheet. The poor fellow repeatedly asked me to give my advice in the matter. I could not give him a better advice, I being myself a traveller, than to direct him go to the Captain of the ship and to

report to him the whole matter. This matter had not been settled when a gentleman of the first class was seen very much perplexed. He said that his Rail bag which contained Rs 30 in cash besides other things was stolen and although a search was made for it but it could not be found. No one will believe that a Mohammedan going to Haj would commit theft, nor that any one amongst the crew or the servants of the Hajis will do so when they are already deriving benefits from the pilgrims to serve whom they have undertaken the voyage. Looking at these circumstances the inference that we draw is that there is some thief in the disguise of a gentleman travelling with us and the pilgrims are deceived by him on account of his wearing a gentlemanly dress. In order to respect others the famous Sheikh Sadi says :—

“Invested with the hono's robe if one :

“Is he then to see him respect done”*

but regarding protecting one's own property he says :

“That man can save his purse of pearls”

“Who calls upon all the pick-pockets”†

This imports us a good admonition.

There is not the least doubt that it is the duty of every man to protect his own property. A Hindi proverb says :

“One neglectful of watch is always seen cursing the thieves.”*

ہر کہ را جامہ پارسا بینی * پارسا دان و نوک مرد انکار
نکہہ دارد آن شوخ در کیسہ دُر * کہ داند ہمہ خلق را کیسہ بر
* مال نہ را کہہ اپنا اور چوروں گالی دے

There are men of such nature as are neither afraid of committing any sin nor consider on their own condition but who do readily undertake to go to Haj. There are three men on this ship who have embarked by decieving the owners of the ship, without paying anything for the naulage. They have not a pice with them to spend and are living by begging alms. God only knows what shall be the end of such men. Had the passengers been checked carefully at the sea-port before the departure of the ship there would neither have been any loss to the owner of the ship nor would have those foolish men been put to trouble and danger. These matters deserve the notice of Government.

26th April 1894 = 19th Shavvâl 1311 A. H.

By the grace of God, we hope, that our steamer will soon reach the shore after steering across the sea. The people have begun to write letters to home from the very beginning of the morning so that they may be able to post them to-morrow morning in the post-office of Aden. The Rail bag of yesterday, which was thought to have been stolen, was found lying to-day with its contents all safe, and it appears to be the case that it was not stolen by any body but was lost sight of in shifting the luggage from one place to another. This morning there were seen several groups of fishes swimming to a long distance in the sea. None of them was less than ten seers in weight. The whole

day was passed happily. In the evening the wind became a little stronger.

27th April 1894 = 20th Shavvâl 1311 A. H.

Last evening a large flock of marine birds was seen flying coming from the side of the African coast and going towards the Arabian shore, and as far as our eyes could behold they seemed to be ducks. At about sun-set a range of mountains was seen towards the southern boarder of Arabia and hence the passengers began to make calculations for the time of reaching the port of Aden. We had then calculated that the distance between Karanchi and Aden was about 1460 miles and that as our steamer travels $9\frac{1}{2}$ miles per hour, hence starting from Karanchi on the evening of the 21st instant we should reach Aden to-day early in the morning at 4 A. M. The calculation proved to be quite correct, for I saw this morning the light of the harbour at the port of Aden for the first time at about 4 A. M. and then there came several hillocks in our view successively. Gradually, the steamer reached the port and anchored there before 6 A. M. Before the morning prayers, we had a discussion for a long time about the direction of Kaba; but the question was amicably and unanimously settled. We were not allowed by the Captain of the ship to leave and see the port and therefore our spectacle was confined to the sight we had to enjoy from the deck only. After we had offered up our morning prayers we fixed our eyes on the hillocks and buildings in the port so brightly illumined with

the golden rays of the beaming sun. The beauty of the scenery was much enhanced by their having a greenish smooth surface of the sea before them for their yard. It was still more beautiful to see the iron clads and vessels of various makes and paintings and small cutters, crafts and other boats of various description floating and propelling to and fro all over the smooth green surface of the harbour. "Praise be to God.*" We had not got done with this strange view when there were seen numerous small canoes impelled by many Arabian boys of various ages varying from 10 years to 20. They were jabbering in Arabic dialect. These urchins soon steered their canoes towards us and in a moment they reached us and surrounded our steamer in a large crowd. They then began to move round our ship and say "Haji Dalo !, Haji Dalo !! " "Do anna Dalo !!!" (Haji drop—Haji drop—Haji drop—Drop two annas). Every boy was seen delightful in his face and while impelling the canoes with their hands and feet instead of using the paddles, without being fatigued, they did not cease gazing at the hand of the Hajis in order to see what the Hajis were going to drop to them. At that time all the passengers of the steamer were attracted to these lovely playful boys and with silver pieces of two annas and four annas in their hands according to their means and desires they stood in crowds at the railing and then began to drop them one by one in the water. At

the fall of every piece the urchins were diving for it in crowds and whoever got hold of it put it into his mouth after showing it to the passengers. The spectacle of these swimming boys caused the purses of the passengers to be emptied of pieces on one hand and it caused the mouths of the boys filled up on the other. Some of the Hajis were so much captivated by this spectacle that they resorted to borrow loans when their hands were empty and thus continued to get on with their droppings. The searching hands of these diving boys never lost a single piece of silver and it seemed as if they had dived in water with the pieces in their hands and brought them again. Whenever any of them was fatigued, he rested on his boat for a moment. In short this spectacle lasted for a long time and gave much pleasure to all the lookers-on. After the visit of the port Surgeon of Aden and his inspection of the passengers there came some of the shop keepers from Aden with meat, fish, dates, halwa, soda water, red-pepper &c. and sold them to the passengers for whatever price they wanted. Our cook also purchased a seer of meat for eight annas. This sea-port is situated at such a good curve that it is generally frequented by all the vessels of Europe, the northern Africa and of Arabia itself while sailing to India and vice versa. As this seaport is constantly visited by a large number of vessels it presents a very splendid aspect. The mail steamer of Egypt is also said to be anchored here but she does not take on board, it is said, the Hindustanis. Our kind and popular Captain, while he went down

the ship, took with him the letters of all of us to post at Aden. Up to one P. M. our steamer was loading charcoal for the engine and then she weighed her anchor after 2 P. M. Nine passengers landed here in Aden and 7 new passengers embarked on board for Haj. I am sorry that I could not see the city of Aden which is said to be situated at 5 miles from the sea port. It is a hilly country. Before our reaching Aden there were seen in the way daily only two or three steamers going from West to East, but to-day there were seen many of them. Besides those steamers that we had seen anchored in the harbour and which were not less than five in number, we saw five more going to Aden from 3 P. M. up to 6 P. M.

28th April 1894=21st Shavvâl 1311 A. H.

Many steamers were seen last night going to Aden. The Eastern wind commenced blowing hard since mid-night and clouds are now seen here and there hanging on the sky. The morning star showed a curious fun this morning. Sometimes it concealed its face behind the clouds and sometimes it unveiled itself in order to vie with the moon. The controversy between the two planets lasted up to the dawn when the sun came out and interceded. From the very morning people had begun to relate the tales of Kamran and gradually as the place for the quarantine was drawing nearer so their talks were increasing on the subject. At last some hillocks were seen in the afternoon and by and by our vessel took the way of the island and reach-

ing the island of Kamran anchored there at 5 P. M. The Captain and the Doctor went to the shore on a jolly boat and when they were back they were accompanied with some Turkish soldiers. As soon as the Captain returned he told me that the passengers would land at day break to-morrow morning and have to remain in quarantine. Several of us were already prepared to disembark for we had hoped that we would have to land this very evening, but we were convinced that we shall have to pass the night in the ship. We settled again and looked after our work.

29th April 1894=22nd Sharrâl 1311 A. H.

KAMRAN

We were obliged to sleep at night on the deck. As the engine had stopped working for the night so the water pump had also stopped. In the morning every body was going to the water pump but failing to get a drop out of that and when tired of turning the handle at the mouth of the pump, he said that it was out of order. The people then had to draw water from the sea mostly by the use of buckets. But a strong Bokhârî did splendidly well by pulling up buckets of water from the sea. He drew scores of puckets and crying out water, water he filled up several jugs of passengers who stood in need of water. It was long before day break that the passengers were awoke and every body was engaged in getting himself ready for disembarkation. Before it was day the boats had left the shore and came to the ship in order to carry

the passengers to the shore. As soon as the boat was brought to the accommodative ladders the passengers crowded it. There was a great tumult and such a confusion in the ship that one could not understand the words of another. Although the passengers had arranged before hand to keep some of their luggage in the custody of the Captain by paying him Re. 1 per box and annas eight per bag so that they may get their luggage back after the period for quarantine, still the necessary articles had made a reasonable weight for every body. Boxes after boxes and bags after bags were seen being carried and the passengers pushing one another. Every body desired to land first and none would care for the rest. By a good chance I had taken my seat foremost on a small boat and had a good opportunity to see the spectacle. I was very much struck by seeing the Bokharis who are fat and stout and of very strong constitution. They are rather demons than human beings. What surprised me most was that they carried down on their backs boxes and bags of luggage double in weight of their own bodies along a ladder of 20 steps without feeling any difficulty and went on boats stepping steadily. Our boat was instantly filled up and the remaining passengers continued to go ashore on other boats. It happened often that a man belonging to one party was carried by one boat and another of the same party by another boat and that some of the luggage belonging to me was left at a certain place and some at another. Four boats were engaged for this purpose and they

on their turns carried the passengers from the ship to the shore. It was the first boat which brought us on the approach of Kamran and the reason of my being so quick was that I wished that I may, by reaching first the place of quarantine, be able to choose and secure some comfortable lodging for myself and my friends. I came down the boat as soon as possible but had scarcely gone 10 to 15 paces when a Turk met me. He bade me Good morning and made me to understand in his broken English that we shall be required to stay for a few minutes in the yonder thatched shelter in order to change the air. As I went under the thatched house I met a doctor who told me to put off all my clothes so that they may be impregnated by purifying steam. We were then provided with clean white and long shirts so that we may put them on and thus save us from being naked. All the passengers whether willingly or not and whether pleasingly or not were made to put off all their laical dresses and to put on the white shirts. I was fortunate enough that I was required to put off my coat only and the doctor was kind enough not to insist on taking off my person all the other clothes. He really treated me very kindly and politely rendering me every facility. At that time all the passengers who had alighted from the boats had nothing but the white shirts on their persons. This assembly was worth seeing at this moment. With the exception of the hand sticks and leather made articles every other thing was required to be left at one place and the Doctor then directed our

regiment of white shirts to walk through a gate to another compound. In this compound there was placed in a room the steam engine which was worked by a Frenchman. The Doctor could speak English but this Frenchman could only understand it with difficulty. We remained for a long time in that compound and awaited patiently to see what we were required to do next. A little while after we had been shut in that compound other groups of passengers began to come in a similar way by the same door and thus added to our number. A little water was then sprinkled on all our articles by opening our boxes and bags and all our clothings and beddings were, without any distinction mixed up and thrown into an apparatus in order to be purified by the steam. When they were thus infused with steam, the servants of the machine then taking them out of the receptacle began to throw them out in heaps on the floor without any distinction as to whom they belonged; and now every body fixed his eyes in order to identify his own clothes. The heap of clothings was surrounded on all sides by the assembly of the white shirt men. But no one could take out his clothes even after their identification because they were throwing clothes on the same heap and if any body dared to pick up his clothes it became very difficult for him to bring them out of the mass, for the mass was very hot having been just taken out of the steam. Neither the hands had lost the sensibility so as not to feel the heat of the clothes, nor the clothes were so strong that they could be drawn out without being

torn into pieces on account of the pressure of other clothes heaped over them. At last, we had to wait until the steam flew away in air and the clothes were cool enough to allow touching, and then we all began to turn over the mass of clothes in search of our clothes and every body took his own and dressed himself. A short while after this we all came out but as soon as we began to proceed to the same direction we were stopped by the Turkish soldiers. Neither we could understand what was their object nor they could understand us. At last, after great difficulty we got a way by which we proceeded to the mat booths intended for our abode during the quarantine. God only knows whether this Turkish guard belonged to the rural Police or what. They had Rifles of Henry Martinee in their hands and belts of cartridges on their shoulders. But as their uniforms were shabby, dirty, old and torn so their guns were rusty and dirty. But we had nothing to do with this. We took our way quietly to the huts. These huts made of wood and mat stood like barracks in two lines. I chose one in the end for my myself and my friends. Now I thought of bringing my companions and luggage in a convinient way into the hut but reaching the place again I found that it was over crowed by the people, and the Government porters were throwing out articles after articles on the ground. Some of the articles were, on account of their being thrown on the ground, so much disfigured that even their owners could not recognize them. I happened to give twice a leather bag

of water to an old woman but as it was so disfigured by its becoming empty and covered with sand that she could not identify it and she repeatedly said that it did not belong to her, though at last it was proved to be her property. The fear of God existed in every mind and so not only one could not lay his hands upon the articles of another but rather hesitated in calling out his own articles to be his property on account of his finding a difficulty in their identification. But after all, some articles were confused and some were lost. It is too long a story to be told here and so I leave it.

Now what deed our Molvi Mahammed Abul Hassan did in his old age can be scarcely expected from even a young man. He readily went himself to look after our luggage to the machine house where there was a crowd of passengers and people pushing one another and confusion of goods. Our servants and the luggage had been already brought from the ship but there was none to assist us, even the coolies were not available and now we had to deal ourselves with every thing. At last, we with the help of our servants took our luggage little by little to the lodging hut. It is said that it is only this year that the coolies are not found here and up to last year they were available in large numbers. This year the services of the coolies cannot be had even in lieu of gold. Any how we managed to bring the luggage at our lodge, but there was nothing for our breakfast. We had neither expected that we shall have to un-

dergo such hardships in reaching the quarrantine huts after the disembarkation nor we had the least idea that it would take from morning to noon to carry our luggage to these huts, otherwise it was quite possible for us to bring with us a little food from the ship. Well, now we were dying of hunger and there was left no other means to satisfy the appetite than to open the box of biscuits and to eat them and so we did. I did myself eat the biscuits and gave them to other men also. There was left a little drinking water with us which was very carefully kept in some port which I had to drink very thankfully and patiently. Water could not be got from any place and more over neither servants of quarantine came to us nor they allowed us to go them. No one knew how and from where to get the water. A great trouble was now being felt and we did not know were to go and get the water from. Every body was seen crying out for water. Good God ! we have been compelled here to dis-embark and to undergo quarrantine for the sake of our good health and yet we are made to suffer the thirst. We kept on looking very eagerly for both water and fuel up to 5 P. M. we could not get fuel at all; but at last we heard that it was announced that some water would be distributed and so we were required to come out of our huts and to take the tickets. When we came out of our huts an Arabian Chaukidar put the tickets of tin, just like those used on the ship, in our hands and then all the men ran for water. Every body got water but in such a small quantity that with the

exception of quenching his own thirst he could not give a drop to any body else. We were pleased no doubt to get water, howsoever little it was but on our tasting it we found that it was not sweet water although it was not so much brackish as the sea water. At sunset the Chaukidar of the hut brought a lantern and suspended it to the roof in the middle of the hut. I managed anyhow to get my food cooked and I ate it, but many rich and poor men had to retire for the night without taking any food.

30th April 1894=23rd Shavvâl 1311 A. H.

KAMRAN.

All the pilgrims were so much fatigued yesterday that they were not able to sit together to have a talk. Everybody felt tired. But to-day from the very morning all have been attending to their business and have attended to the necessities of their food and drink. All were satisfied to see that from early in the morning dry wood for fuel had been heaped on a spot. Everybody was seen eagerly going to fetch the fuel and engaged in his work. At 8 o'clock the Doctor's arrival was communicated by the sound of a whistle and then we all went out of our huts and stood in a row. The Doctor saw us with one glance, counted us and then walked round the mat barracks. Tickets for water were then distributed amongst the pilgrims. I had a long talk with Doctor Xenophen this evening. He is a native of France and is a polite gentleman. He has been sent to this island of Kamran on depu-

tation for the Hajis. He has been on this special duty for the last three years and he says it is the last year of his term. The Doctors on special duty are required to stay here annually, only during the Haj period for six months. This island of Kamran is a waste elevated land made of sand and gravel and although there exist three small hamlets in this island yet there is no agriculture at all. There are no trees with the exception of a few ragged date-palms to be seen here and there. Those who are quarantined are not allowed to go beyond the limits which are fixed for them. The Turkish soldiers are at watch, at short distances, all over the limits in order to check the pilgrims going beyond their limits, and they perform their duties day and night very diligently. The occupation of the islanders usually consists of making mats, beds, cloth and similar other handicrafts which they export to the neighbouring country and thus live upon the income derived from them. They are of blackish colour, deformed and ugly looking men but are very polite and honest. The few officers who are appointed here are mostly French and they have no other conveyance for them than donkeys. There are six doctors deputed here including their assistants. The Doctor says that the climate of this island is better than that of the neighbouring countries and that it is very suitable for the quarantine. The sand of this island is an admixture of the bones of sea animals. On looking carefully to the hill of concrete near our hut, I find it composed of bones of fishes, conches, shells &c,

&c. which being collected together have become a solid mass and now look like a strong rock. The floor of the huts in which we are put up is altogether sand and it is advantageous for this reason that it immediately absorbs all sorts of moisture. The Hajis may throw on the floor water or whatever wet things they please but the sand will absorb their watery matter and will itself be dried instantly without letting the floor to stink. The climate of this island is very damp. The water which we drink is drawn from a well and is brackish but we are obliged to use it. If the Government pays a little attention, this difficulty can be easily remedied and pure and sweet water can be obtained. The inhabitants of the three hamlets on this island live chiefly on fish and during the time of Haj they even earn money by working as coolies. For the sake of Hajis there has been opened a shop of grocery here, in which there is nothing to be sold to-day *except* rice, sugar and date. Date is the staple food of this island and is cheaper than any other article of food. Dumbâs are also brought here for sale but they are old and lean and the lowest price for each of them is Rs 6. Some Arabs are selling fish also. All the passengers that are quarantined here, i. e. those who have come by the Husaini, are generally in sound health. But a Bengali has died here to-day and a Sindhi is suffering from diarrhœa and is being treated in the hospital. Very few are found suffering from headache or fever. But, no one has yet fallen sick on account of the climate of Kamran. Those who

have died hitherto, beginning from the time of departure from Bombay up to the present time, were people who were already suffering from some illness when they came on the board. Had they been examined before their departure by the doctor they could have been disallowed the voyage. Some people who become very uneasy in their life on account of some irksome disease usually resort to Haj, thinking in their mind that by their going to perform Haj they are going to sacrifice their lives in the way of God. But it is evidently their mistake, for people who are disabled on account of sickness, are not required by the Shara to go to Haj. We are to thank God very much that the season is not so hot up to the present time as it ought to be. Cool breeze is blowing from the west and it is all well. Had it not been unusually cold much more harm might have been expected. There are both post office and telegraph office in a small hamlet of Kamran at a distance of nearly half a mile from this place and all communication relating to the post and telegraph offices can be arranged through the doctor. In three annas' postage stamp a letter weighing 8 annas can be sent to India.

1st May 1894=24th Shavvâl 1311 A. H.

KAMRAN

Cool wind continued blowing the whole night and we slept very soundly. All of us were quite asleep when at the dead of night one of our fellow pilgrims and a friend to all of us, Mir Mahtab Ali of Hyderabad began to recite in a very sweet tone this

sacred verse:—"O ! Creator, O ! Omnipotent, 'there is no ruler other than thyself, Thou hast no defect and I was amongst the sinners' * 'And thou giveth shelter to those who are afraid !' This supplication was recited so melodiously that it soon attracted our minds and all of us awoke and soon after we found that it was a very bright morning of extreme beauty and high time for devotions. Every body was waking but was silently lying in his place and being much affected by the melody could not get up from his place, as if he had lost himself in a mystic silence. The purity of thought contemplated God in every heart. A little while after this, our fellow pilgrim Kâdir Bâshâ Banglori, who is an old man for prayers went to the mosque and began to summon all for the prayers by the cry of "Allaho Akbar". His cry attracted us all and so every body attended the mosque. After the morning prayers I took a cup of tea with biscuits. Amongst our fellow pilgrims who are undergoing the term of quarantine in 16 barracks Bukharis are in a great number and next to them are Sindhies. Bengalis are less in number and Hindustanis are still less. There are a few Afghanis but the least in numbers are Maimans. Amongst the last mentioned tribe are our respectable fellow pilgrims Arabi Ahmed and Hâshim Jia. The latter is very polite and friendly. It is said that the Maimans were originally Hindoos and were inhabitants of Kutch.

Para	...	...	17
Surat	...	...	21
Ayat	...	...	12

Ambia

* لا إله إلا أنت سبحانك إني كنت
من الظالمين

In the time of the great Mohammedan saint 'Hazrat Piranpir' Mohe-ud-din Jilani, some time between 471 & 562 A. H., they were converted into Mohammedanism under the instructions of the same venerable saint. They were at first called 'Momins' which word has been corrupted into Maimans. Their general occupation is trading and some of the great merchants of their class are inhabitants of Bombay. It is said that they inhabit Kâthiâwâr in large numbers. They are also divided into two sects of Sunnis and Shias. Those who are accustomed to voyage like our co-traveller Fazal Ali, are travelling without feeling any sort of anxieties; but those who have newly come by the sea have an unsettled mind and are in a strange condition. It is the fourth day that they have landed here but even up to this time their heads get giddy and they think as if they are still on the ship.

2nd May 1894=25th Shavvâl 1311 A. H.

KAMRAN.

After I had a talk with the doctor yesterday I was assured by him that there were only six days remaining in the period of the quarantine. As one day more has already passed, I am glad to say that now there remains only half of the period of ten days to live here. We are extremely happy to see that no one is affected with any contagious disease. The one Sindhi who had been sent to the Hospital the day before yesterday is now well and I have seen him this morning with my own eyes sitting comfortably on a bed and only weakness is left with him. Kamran is the same

island from which four years ago a ship full of pilgrims had been sent back to India in great disappointment. Mir Mahtab Ali, our co-traveller, was one of the passengers of that ship and he says that Risaldar Zamir Khan of Barreilly was also a traveller in that ship. He says that the heat was so intense at that time that many of the pilgrims died in the way and were entombed into the sea. He continues to say that when they reached this island, cholera spread amongst them and that when 22 days elapsed so despairingly that neither cholera ceased to spare their lives nor the quarantine permitted them to be free, they at last thought that as there was no hope of their joining the Haj they had better go back home. So it was resolved by one and all to return to their respective homes. At last, he says, all the passengers whose number was not less than 700 agreed to this proposal and went back home by the same ship. Some of the religious men amongsts them, it is said, soon came back by another ship from Bombay and were able to perform Haj the same year. Some of them continue their going to Haj up to this time and are expected to continue going in future also, until they have all performed Haj. Today after his usual inspection the Doctor desired me to collect the quarantine tax from the passengers in our barrack at the rate of Rs. 12/8 per passenger. I very gladly agreed to do this service for him. Rs. 500 the tax of 40 men out of 52, in our baarack was collected the same day. The valuable assistance rendered to me by Shekh Rahmat-ul-lah, a merchant

of Lahore, in collecting the tax is worthy of praise. The rest of the pilgrims refused to pay the tax on account of their poverty. On this occasion I remembered my last regretful remarks again, that when people have no sufficient means to meet the expenses of this long journey they by undertaking the journey throw themselves into difficulties for nothing and thus undergo all sorts of troubles. Previous to this the quarantine tax was levied at Rs. 10 per head but owing to the cheapness of silver and its high exchange it has been raised to Rs. 12/8 per man. A ship named Tanjur reached here last evening with passengers from India. Her passengers were like ourselves landed this morning in another lodging. The rise and flow of the sea appear to be heavy to-day. The beach at which we are encamped is very beautiful. The ripples which have covered the sea with their sheet are dissolving on the shore below our barracks. When I was tired of drinking the saltish water, I wrote a letter to-day to the doctor asking him to allow me to send for sweet water from the ship. He very kindly sent a boat to me in order to be sent to the steamer to fetch the water. I then sent a man with a leathern bag to the steamer. Our good Captain gave a *Mashak* full of sweet water to the man without raising any objection. The value of the sweet water in Kamran was appreciated only to-day. When water was brought some one amongst my friends said, by way of mere joke, that a glass of sweet water would be sold for one rupee. Five minutes had scarcely passed when a Sindhi came

up with a glass in one hand and showing a rupee in another in search of water. It is now plain that sweet water cannot be had here even at the rate of a rupee a glass. The quarantine prohibition is trying us much and is especially troublesome to those who are active and men of work. I long much to have a walk of 3 or 4 miles daily in the morning and the evening, but cannot do so in any way; and if by chance I put a step beyond the limits I am checked by the soldiers there and then. The limits of the quarantine are very narrow. We have our camping ground bounded on the East by the sea which is waving just below the walls of our barracks, so that we cannot go even 10 steps in that direction. On the North, West and South it has a large number of Turkish soldiers posted in a line at a distance of only 50 yards from the encampment. From this it can now be clearly seen that the limits leave no space on any side for us for strolling but that the sea-shore is the only resort fit for our walking and recreation. Notwithstanding all these facts I do not allow my feet to remain inactive and I digest my food by walking any how. This evening when I had no other exercise to take I went to the sea-shore and began to pick up stones and pebbles and to throw them on the water. Seeing this exercise of mine several other men of my idea but of different ages assembled there in large numbers and besides those of our barrack and in addition to the Hajis, some Arabs of Kamran also joined the play. There was also a crowd of spectators besides those of the

stone throwers. This stone throwing lasted for a reasonable time and was in no way less pleasing than cricket playing.

3rd May 1894=26th Shavvâl 1311 A. H.

KAMRAN.

It was sultry up to midnight Even in the morning there was a desire for cold breeze and so every body, in order to enjoy the fresh and and cool air, had come out of his barrack and had taken his seat out on the floor. I went first as usual to the Hospital. There was only one patient up to yesterday but there were seen two this morning and this made me very sad. But on enquiry, I came to know that no one was suffering from any contagious disease and that one of them was the same Sindhi suffering from diarrhœa and was now recovering and the other was an old Bukhari who has no power left in his brain to preserve the balance of his own body and who can scarcely walk a few steps. I had seen this Bukhari at the shore yesterday morning. Three or four of his relatives were seizing him and bathing him in the sea and the poor old fellow could not change the side on which he was lying without the help of four or five men. I did not then suspect that he was sick because it was evident that he was not less than hundred years of age and by the favor of God he was also very fat. How long can such a man be expected to be in his senses and how long can his limbs be required to work? I had seen him once more at noon yesterday when

several of his relatives and some Arabs were carrying him to the Hospital dragging him in a frightful condition. Some times feeling pity towards him some Bukhari would carry him on his back and some times a few men would hold and raise him up from the ground, so that his legs were seen hanging to the ground. Whatever his sickness might be but people were laughing at him, seeing him carried in such a condition. He is the same Bukhari now lying in the Hospital; his brain is weak and his body is also weak. He is now living in a precarious state. It was hot to-day although the wind was blowing slowly. Now every body looks very anxious for the departure and is counting the days of quarantine. The want of work adds much more to our trouble. Several of the pilgrims have measured pieces of cloth to-day in order to prepare the pilgrim's garb. Those who have brought with them a piece of cloth of less than a yard in width have committed a mistake for they cannot make the required "Ihram" out of it.

4th May 1894=27th Shavvāl 1311 A. H.

KAMRAN.

Last evening the wind was blowing from the South-East corner. It changed its direction three hours after the dusk and began to blow from the west but at sunrise it again changed the direction and began to blow from the east. It changed its course once more at noon and blew from the west. After the doctor's inspection this morning two cots

with patients on them were seen being carried to the hospital one after the other. All of us were thunder struck to see them. What would be the state of things now. May not God will that cholera or some other contagious disease may have affected them. Every body was perplexed for a while; but it was soon ascertained that there was no epidemic disease and then all were satisfied. An old decrepit woman of Sindh who had been suffering from diarrhoea since the time she was on the deck died to-day and a Bengali is suffering from the same disease. Kamran is a wonderful place of trial and I wish to write a few couplets describing its present state.

“ Mid Jaddah and the Aden way,
 The quarantine at Kamran lay.
 The Hajis of the Indian land
 Are first tried on this sand;
 If one can save his life here,
 I, going Haj he has no fear.
 Who does not die in ten days,
 Good luck has he in all his ways.
 In epidemic one if die,
 All the restraint hard would lie;
 What Sadi said is all the truth
 And all his saying does here soothe :
 “ Of Cholera one if die, behold,
 All will be doomed either young or old ;
 You see if one be grazing found,
 The total herd is sent to pound.”
 One death if occur here indeed
 The quarantine’s term must exceed,
 Impossible it is to see,
 One out of quarantine to be.
 The damp climate and the sand,
 And dangerous is the sea strand.

Fear and hope together run
 In every heart they make a fun.
 Repeat O ! Arif,* on and on,
 The al-Hafiz and al-Aman.†

Since the very morning to-day all the people had proposed to read the Friday prayers and the Mulla and Qazi of our barracks had already begun to prepare themselves by reading the Khutba and getting it by heart, but before our going to prayers there arose a question about the validity of the Friday prayers at Kamran, some taking into consideration the desolate condition of the island, their own state of being mere travellers and the absence of the Juma Masjid contented themselves to read their Zuhr prayers only in their own barracks; while the Mulla and the Qazi with some others of their supporters stepped out for the mosque which is made of mat and temporarily erected for the convenience of the pilgrims at the quarantine to offer up the prayers there. A few minutes later, some of the followers of the Mulla and the Qazi returned back and stated that the mosque was too narrow to admit them all and so they could not get there a place to stand. After a while there was heard the voice of the preacher from the mosque but it did not resemble the voice of any of our barrack men. We were wondering what became of the Mulla and the Qazi. We were still pondering on the matter when the Qazi clad in his robe and wearing a

* Arif is the short name of the author.

† These two Arabic words are used at the time of any calamity or danger.

turban on his head and the prayer book under his arms appeared from one entrance of the barrack and the Mulla having his turban on the head, holding a rosary in one hand and the prayer book in the other was seen coming from the other door. People were looking at them from all sides and after a great deal of conversation and debate it was found that the Mulla and the Qazi of our barrack had, any how, got access and they just began to read the supererogatory prayers when a Sindhi went up and began to deliver the Friday oration and he soon finished the whole prayer. Now a quarrel ensued between the Mulla and the Qazi and we were obliged to interpose between them by reminding them of this couplet:

“If such teacher is in School
The boys will follow no rule”—

Before the Magrib prayers, I walked towards the barrack of the Sindhi Pirzadas.* A very venerable saint of the Sindhi community was seen sitting on a bed. After making a salam to this old gentleman and paying a visit to an old acquaintance of mine I passed from the barrack to the other side. One of my friends Shekh Rahmat-ul-lah after seeing at him carefully said that perhaps he was Moham-med Shafi the famous saint among the Sindhis who had great many disciples who occupy some four or five barracks. God knows whether he was the same man or not. He talked to none of my friends, otherwise all about him would have been ascertain-

* A class of holy men.

ed. Nothing can be known without enquiries. When we had gone out of the barrack we saw at a distance a small masonry building in the sandy plain and on enquiry we found it to be the tomb of a spiritual guide and a saint of Iraq named Mohammed bin Hasan, "mercy of God be upon him,"* who had left his home and settled in this island where he passed the remaining days of his life. I am very sorry that I could not pay my visit to this consecrated site personally on account of the quarantine limits but I read the supplications from a distance fixing my regretful eyes at it and sighing for the visit.

5th May 1894 = 28th Shavvâl 1311 A. H.

This morning when after the morning prayers I was going to have a walk, I was at once attracted by the melodious singing of a bird just like one I happened to hear so often at home at this time of the summer season every morning while still lying on the bed. I became much uneasy to find out whence the voice was coming. Was it a 'shama,' and how did it happen to sing its sweet song in this desolate and treeless plain, or was it a simple thought of my brain for such a pleasing voice in such a lovely morning? I continued my search attentively while walking in the direction the voice seemed to come from and after all I came to know that some "Chandools" were singing while sitting on the ridges. The fact to be noticed here is that

nature has not deprived even such lonely islands like this from the enjoyment of the sweet musical and heart alluring sounds. There are also found some other kind of small birds of the colour of clay in this island, which resemble much the birds of India and perhaps they are of the same genus because they do not differ from them in any respect. After the Doctor's inspection this morning a free minded Pathan of our barrack who is a native of Bhopal, named Mohammed Khan, made a curious fun so that all of us were burst into much laughter. After relating all his long narratives and the stories of his youth about his military skill and the battles he had fought, he said in a great fury that he had already paid the quarantine tax at this time, but that he will have still to come twice for performing the Haj for the sake of his parents and that in future he would not pay for the tax a single pice. The barracks for our lodging are built of 'Shora' wood and mats and are comfortable. All of them are of the same pattern. They are each 70 feet in length and 20 feet in breadth and 15 feet in height. On the length ways there have been opened 5 windows of lattice work of reed and there have been opened two doors for communication to the North and South of the barracks. *Shora wood* has been ordered by the authorities for fuel. It resembles much the Indian 'Jaman' wood but it burns flagrantly and is useful for fuel. Sweet water was required again to-day and I had to procure it by making communications both with the Doctor and Captain, as I had to do the other

day. It is only on such occasions that one understands the value of courtesy and acquaintances which are surely of great use and a great thing for one to possess. It is a great pity to find that to-day another Sindhi died of fever and diarrhoea. "We are the property of God and we are to revert to Him." This man had also been ailing since the time that he came on board. The other Sindhi who is still under treatment in the hospital is not expected to recover even by the end of the period for the quarantine. Perhaps we shall have to leave him in Kamran and if so some other steamer will carry him to Jadda. The total correct number of each community of pilgrims on our ship after deducting the deaths up to the present day is as follows :

1.	Bukharis	...	...	...	250
2.	Sindhis	...	...	...	199
3.	Bengalis	...	...	...	175
4.	Hindustanis	...	...	...	117
5.	Kabulis	...	...	...	15
6.	Maimans	...	...	...	15
Total					771

6th May 1894=29th Shavvâl 1311 A. H.

KAMRAN.

We passed the night very comfortably. When I returned after taking my usual walk in the morning I found Moulvi Mohammed Abul Hassan still busy in his devotions and all in our barrack were

busy in invoking and contemplating God; but I was much disturbed in my mind to see the Mullá of our barrack, Ahmad Ján Pesháwari, who is our Pesh Imam (leader) also, holding a jug of water in his hand in an unusual manner and showing signs of anxiety on his forehead. May God do well. I hesitated much to ask what was the matter with him, but I had not to be kept long in suspense. As soon as he kept the jug on the ground and seized his stomach I understood that something had gone wrong with him. A few minutes after, as soon as some tea and biscuits were brought to him, he showed his disinclination to take them, saying at the same time that he had some pain in his stomach. Now we were put into much consternation. If we were to inform the Doctor he would at once remove him to the hospital, and if we were to keep silence, how were we then to procure medicine for him? In short, we were thinking over the matter seriously when we heard the whistle announcing the doctor's arrival for the usual inspection. Now we forgot our 'Mullaji' altogether and went out of our barrack and stood there in a row. The doctor enumerated us twice from one end to the other and each time he found that one man was wanting. He was much perplexed and enquired from every one about the missing man. He would sometimes see his own register and sometimes would count us again and again. At last he reprimanded the Chaukidar of our barrack who ran about here and there and after all brought the 'Mullaji' who had still a jug in his hand and was

just coming out from the latrine. There is no power nor strength but in God.* Ridiculous indeed ! But by good luck our Mullaji's complexion showed no signs of any sort of indisposition and it was then thought that he had only gone unusually to attend the call of nature. Now the doctor's inspection was over but we in fact had much more to look after his health. It was thought advisable by all that he may not be given food for the day. But the poor fellow is so greedy of food that he keeps biscuits in the folds of his turban. Any how we kept him fasting up to 2 o'clock in the afternoon and it really cured him. 'Khichri' was then cooked and given to him. But he felt so hungry that he would not leave the kitchen until the food was ready for him. He continued rehearsing this couplet whilst his food was being cooked :

“ You heard the nightangale
 so sweet a song ;
 'Tis my turn now to sit
 “ and hear me long ”

We had to pass the whole day in great disquietude. After the doctor's morning visit there were seen two dead bodies carried to the hospital one after another and it was ascertained that they were the two Sindhis who had died of fever and diarrhoea and further that a Sindhi and a Bengali are now suffering from fever. May God do well;

* لا حول , لا قوة إلا بالله

This phrase is employed by the Mohammedans in times of difficulty and calamity to recommend and enjoin submission, patience and acquiescence.

what a place for trial it is ! I have already given the correct number of the existing pilgrims last evening and now two more must be deducted from it. The death rate now comes to a little less than one per cent amongst those under the quarantine. "We are the property of God and we are to revert to him." This evening both before and after the evening prayers there were large gatherings of people on all sides in order to see the new moon. At first, as it was cloudy, the moon could not be seen but after a while the clouds were dispersed and the crescent was seen distinctly. To-morrow would be the 1st of Zîkád.

7th May 1894=1st Zîkád 1311 A. H.

KAMRAN.

This morning while taking my usual walk I happened to go towards the barrack of Hashim Jia who called me and related to me the sad news that an extension of 5 days was added to the term of quarantine. Good God ! It was with great difficulty that we had passed these 10 days and I do not know how we shall be able to pass these five days more. Since the time of the Doctor's inspection this morning the news of the extension was confirmed by the Doctor himself. All of us have turned pale and are much distressed as every body feels much. But what can be done ? We are as the proverb says "Deads at the disposal of the living ones," and further "we shall have to live whether joyfully or sorrowfully." Alas ! all our hopes that

we had up to this morning were changed into disappointment in a single moment. Every one had expected that after passing one more night the term of the quarantine will expire to-morrow after-noon at 4 P. M. and that then every body would be free; but all these conjectures proved to be false dreams and instead of the expected freedom we have lost the peace of mind and find us still confined.

“The fowler stripped me of my wings,
What joy if freedom ever brings”

If after undergoing the extended period we are set at liberty it will not be of great use to us for we will lose the opportunity of going to Mediná. But to be disappointed from God amounts to impiety; God will help us in all our ways and will remove the difficulties. Now whomsoever I see I find him horror-struck and mournful. Some were seen greatly enraged but in fact nothing could be done.

“Whatever is fated
Cannot be evaded.”

Such is the will of God. While we were so talking there was heard a rumour that a Bukhari had died in a neighbouring barrack and it became a serious warning to us. Death has become more common amongst us and we find a great taste in it. We are ready to revert to Him and we are acquiesced to His will and ready to comply with his orders. Some virtuous men of great generosity raised some subscription in our barrack for charity and it was given to beggars. May God favour

them with the completion of their wishes. Amen !
 O, God thou art forgiver and most merciful, and
 so forgive us ! Amen ! O God do away with our
 wrongs. Amen ! There is now a great deal of
 talk every where on the future quarantines but we
 are to deal with the present quarantine only.

Oh ! let the past be past and lo !
 If yet alive we dâre Haj go.
 Nothing of what we said was right
 The consultations of the night !
 In morn, we all were pleased to see,
 That we shall leave and cross the sea;
 But morning tidings did only mean
 The extension of quarantine;
 So every body felt it much,
 The sad news that broke as such.
 Had we not been forced to quarantine,
 The Madina we would have seen.
 The climate is bad all along,
 And every thing is going wrong.
 The Kamran circumstances now
 We see but don't know to get rid how.
 What ever may be, let it be :
 Rely on God you Arif see.

There were collected before sunset men from
 many barracks and they had applied to the doctor
 on the following grounds protesting against the
 extension of the period of the quarantine, but he
 satisfied them all with his reasons and that was all.

1. That the death rates were not high as compared
 with the proportionate number of the pilgrims.

2. That no one fell sick after reaching Kamran
 and that those who were now ill and those who
 have died were very old and had been suffering

from illness since the time they were on the steamer or even before their embarkation; and

3. That there was no epidemic disease among the pilgrims up to this time nor any one died of any contagious disease.

8th May 1894=2nd Zikád 1311 A. H.

KAMRAN.

The ship would have sailed to-day but it was out of our power to depart. We will have yet to pass five days beginning anew from tomorrow. May God keep us all safe during these next five days ! We had brought the day to a close with great difficulty without any casualty but the misfortune would not let the hospital close. Up to the time we had read the Asar prayers we noticed that the door of the hospital was so closed that we had not the slightest hope of its being opened to admit any patient during the second period of the quarantine. But before the Magrib prayers there was seen the cot of a patient being carried to the hospital by three Arabs and it was found that the deceased was a Bengali who was suffering from diarrhœa. May God recover him. The men of the different tribes who are our fellow pilgrims all speak different languages and there occurs a great difficulty when for the sake of courtesy, we go to see each other and want to have a conversation. But we are delighted to see that it is for the blessings of the Islam that we all are going by the same route and working on the same words of God. What-

ever sects and tribes there may be or whatever different languages they may be speaking, they all join in following the same leader. In the morning Moulvi Abul Hassan had explained to me his last night's dream ; he said that he had seen some men of the caravan going on boats. I instantly interpreted his dream that, if God may please so, it will prove to be the fact.

Last evening there arrived another ship named Nadri. She has also brought pilgrims from India and they have landed for the quarantine on a third camping ground.

9th May 1894 = 3rd Zikád 1311 A. H.

KAMRAN.

Up to the noon it was all silent to-day. In some of the barracks however there had been collected half of the tax for the next quarantine of 5 days at the rate of Rs. 6/4 per passenger. All the people tried much to evade this tax but it was of no avail. They were obliged to pay it. We were passing the noon anyhow in our barrack when we heard the news of the death of a Sindhi from the neighbouring barrack. It is impossible to explain the shock that we felt with our broken hearts at the time we learnt the sad news. Every body seemed to have lost his senses and a great sensation prevailed. All was disappointment. Good God ! are we destined to be buried in Kamran ? If this news turns to be true the term of the quarantine will be further extended and God knows

what else may happen. What we had heard of the old stories all tallies with the present state of things. Our friend Mir Mahtab Ali, who had been returned from this place of quarantine a few years ago and deprived of performing the Haj and who has already suffered this trouble of the quarantine and undergone the expences, is now so much sorry and horror-struck that he has become quite speechless. We are put in very curious and adverse circumstances now. There are about 770 pilgrims in the quarantine and if even a little child happens to be unwell all the pilgrims become agitated. We care much for each other's health and all pray God for the safety of one another and in so doing we have to pass the days and nights. On enquiry it proved to be a fact that a young and stout Sindhi had died. "We are the property of God and we are to revert to Him." Every individual in quarantine now admits that the trouble which he is still suffering will be such an impressive fact as never to be forgotten from our memory. Now all our plans are of no avail and our consultations fail to prove of any use. We have left nothing more than to resort to patience and to remember God. Every man was doing as he wished but a Panjabi named Khoda Bakhs did exceedingly well. He began to read in a pleasing tone and illustrate the poetical commentary of *Súra Yusuf* in the Panjabi language. All the men of our barrack assembled round him and listened to him very attentively and delightfully. He had not yet finished it and only one hour had passed since he had commenced read-

ing, when the Chaukidar of our barrack named Ahmad came running to us very happy and we read from his countenance all signs of joy and the attention of all of us was directed towards him. He spoke to us in his coarse Arabic language and said very many things which we could not understand and remained all quiet like puppets. Moreover, we were quite unprepared to hear him, as we were all attracted to the reading of Khoda Bakhs. But the last words which dropped from his tongue were "Insha alla, Khalas"* and from this we gathered that we shall be released from the quarantine. We were then at the extremes of both joy and sorrow at that time. I fail to find appropriate words to express here the pure enthusiasm that was found at this time amongst the pilgrims. All were overjoyed. But notwithstanding this there was still a great uncertainty. Whenever we remembered the death of that Sindhi who died to-day a few hours before this report, we were led to think that although we were ordered to be released yet as soon as the news of that Sindhi's death would reach them the authorities would stop us again. Sometimes I felt happy and sometimes sorry. A little after this rumour, Abdulla son of Abdul Halim Motavaif came to us and told us that he was assisting the Doctor in the collection of Rs 6/4 tax per pilgrim for the next quarantine, when the doctor sent orders for stopping the collections at once. He further said that by the order of the said doctor the sum collected up to that time was all

*If God please all will be released.

refunded. I was not satisfied even after hearing this news. A short time after, the news of the release from the quarantine spread on all sides but there was no good ground for me to be convinced of release. We were still in this doubtful condition when there were seen two boats going towards the Machine house and two Turks were also seen riding on donkeys going in the same direction. It was at this time that we heard that the receipts for the quarantine tax which was collected at the rate of Rs 12/8 were being distributed amongst the pilgrims and that we were released from the quarantine. We were not even yet fully convinced of the release because their had yet only one day passed out of the 5 days of the next quarantine and moreover a Sindhi had died to-day. How can it be possible under the circumstances that we were to be released from the quarantine and that the order for the next quarantine countermanded. We were absorbed in this thought when we saw that four Arabs were carrying hurriedly the dead body of the said Sindhi from the Hospital towards the Machine house. Now the heart of every body stirred up and we thought that all our hopes were now lost and that even if we were ordered to have been released that would not be carried on account of this dead body and we shall be obliged to undergo the second term of the quarantine. Now there appeared no good way to solace the mind. Every body was crying out Allah ! Allah ! and all the eyes were fixed at the dead body. We remained in a great suspense for a considerable time and

were waiting eagerly to see what would come next. But after waiting patiently for a while, there reached us from reliable source the news that the Doctors have after examining the body ordered it to be buried and that they did not stop the issuing of the receipts. A little while after, Abdulla and Ahmad both came to our barrack with the receipts for our barrack and I got them distributed among all the pilgrims. The receipts of money were issued on white papers and the free receipts for paupers were blue. Even after the issue of the receipts we did not fully believe in our release from the quarantine because there was no good ground for it. At last, after the Asr prayers our Doctor with the Inspector and other came to inspect us and this was an extraordinary visit. The two indoor patients of the Hospital were also sent to their respective barracks. As the Doctor said nothing of the sort nor did he order anything about the release I still could not believe in the release. After all, I got some opportunity to see the Doctor and I asked him if I could be allowed to go to the steamer. He answered to me "Not to-day but to-morrow morning." Now I believed that we were released from the quarantine but still I had no peace of mind for we had still to pass the night within the limits of the quarantine and so could not know what was going to happen next. While I was returning to my barrack from the Doctor I saw that all the pilgrims were making various sorts of merriments outside of their barracks. Our friend, Sekh Hashim Jia was so much pleased at the prospect of release that he distribut-

ed among the Mohammedans all the sweet-meat which he had so carefully brought from India for his children. The Choukidars of the barracks and the poor men of Kamran were given a great deal of charity by the pilgrims. Every body was so happy in distributing rewards that the hands of the beggars and paupers were filled up with silver. The 182 beggars who are our co-travelers were very fortunate to amass a good deal of money. We are unable to thank God who at once changed our extreme sorrow into extreme joy. Had we not had to suffer the calamities repeatedly we would not have been able to appreciate the favour of God which we now enjoy.

10th May 1894 = 4th Zikád 1311 A. H.

Last night was the night of Shabebarat or in other words I may call it the holy night of God. From the very evening some had begun to sing and some had convened the convocation for "Maulûd Sharif." Every body expressed his happiness in whatever manner he desired. Some Arabs had collected together and formed a chorus; they sang their rural songs in their own tongue in praise of God and prophet, and danced very joyfully. Some women of the Hajis also sung verses in praise of God and the prophet. The night was thus changed into day and we all kept waking up to the morning. I kept on dozing up to the morning and could not sleep. It was a night of great rejoicings. From 3 A. M. the people had begun to cook their food. The excess of joy brought the

Hajis to agree with "Shafais" in reading the morning prayers very early. After the morning prayers every body bound his luggage and after making every sort of prepration for the embarkation brought his luggage out of the barrack. Now some were looking towards the boats at the shore which would carry them to the ship, some had fixed their eyes on the steamer and some were gazing at the Doctor's dormitary expecting him to come out and give orders for going to the board. At last, when the sun began to peep, the people got much fidgety so that they began to carry their luggage to the beach. But they were checked by the Arabs for the order for embarkation had not yet been given. When I was tired of awaiting the order I went personally to an assistant of the doctor and asked him the reason for the delay and he explained to me that for the sake of the Haji's convenience the steamer had been ordered to be brought nearer. I paid him many thanks for the kindness. At last, as soon as the steamer approached nearer the whistle for embarkation was given. The foremost was the company of women and after them all the pilgrims proceeded to the boats. There was such a rush of passengers that the five boats which were at the shore were crowded in a moment. I was on one boat with other pilgrims and my companion, the old gentleman, Maulvi Mohd. Abul Hasan, on the other. I reached the steamer in the first turn and there congratulations were exchanged with one another. On this occasion I observed that the dream of our Maulvi

Saheb turned out to be quite true. What expectations had any one that the next quarantine will be stopped at once and we shall be released ? O ! God we are much thankful to Thee. The Captain of the ship and other crews were standing on the deck and looking towards us very impatiently. Their countenances showed all signs of joyful reception and were equally responded by the delightful faces of the pilgrims. After the arrival of our boats, other boats began to carry the pilgrims and their luggage one after the other. I got no other way to express my joy than by posting myself at the side ladder. I began to assist the passengers by lifting up their luggage into the ship as long as I could. Our servants had worked carefully by having prepared our breakfast beforehand. I had a keen appetite after working so hard and so it seemed to me very delicious and I do not hope I can get such breakfast any more. Now preparations were made for the ship to start and when the last boat brought the Hajis on the ship I heard the bell of departure. Our steamer weighed anchor at 10-30 A. M. There were shouts of joy and a great hurly-burly. Now we believed that we had left *Kamran*. While sitting on the ship every body bade adieu to his lodging well pleased and I sketched the following valedictory poems *ex tempore* :

Of *Kamran* they speak so bad,
 Disgusted much they are and sad.
 The brackish water of its shore,
 No tongue may taste it any more.
 Oh : *Kamran* ! thou didst take our peace
 And every comfort did thou cease.

So did thou kindle glowing fire,
 As every heart is full of ire,
 What did exist on further land,
 Did cease existing on thy sand;
 Of vegetable growth as well,
 On thy surface none can tell.
 Surrounded art thou by the sea
 And as sordid as one can be.
 In months of April, May and June,
 Tho', epidemics run in tune,
 How many of the men among
 Breathed their last be old or young,
 What raised thy value so much more
 Is nearness to Arabian shore.
 Thy having such a neighbourhood,
 Exalted thee in rank so good.
 The reigning sovereign is Sultan,
 In whose domain thou doth get on.
 O ! for the sake of quarantine,
 Thy prisoners all of us have been.
 But we have done with thee good bye,
 And shall have no more to come by.
 Now let us thank to God that he
 Has by His favour made us free;
 Else all despair we had to meet
 And all misfortune and the heat.
 O no more Arif ! sob in vain
 With broken heartedness and pain.

CHAPTER II.

LANDING AT JADDA.

11th May 1894=5th Zikad 1311 A. H.

The wind continued blowing from the North east corner. From early in the morning people began to bathe and recite their supererogatory prayers and be ready by putting on the dress of Ihram. Every body seemed delighted. All were seen embracing one another with warm affections and shouts of Labbaik were heard from every corner. Some had put on the pilgrim's garb from Kamran. I had assumed the pilgrim's garb from the very day I had disembarked at Kamran but had postponed, under the advice of Maulvi Mohammad Abul Hassan, putting on that garment ceremonially till I reach the proper place; and being now drawn nearer to the fixed place the Reverend Maulvi Saheb and I both intended to do the Haj and Umra together and then wore the pilgrim's garb. We then ejaculated candidly and frequently "Here I am ! Here I am ! O Allah here I am ! No partner hast thou, here I am ! Verily the praise and the beneficence are for Thee and the Kingdom is Thine. No partner hast Thou, here I am." * The splendour and glory of God is radiating from

* لبيك لبيك اللهم لبيك لا شريك لك لبيك ان الحمد والنعمة

لك والملك لا شريك لك

every particle on earth. He is the only Great Ruler of the Universe and he has kept all things under his control and we have been made answerable even for breaking a hair on our person, and this shows that nothing constituting us is owned by us and so we are nothing but mortal beings and every thing belongs to Him who is to live for ever. Yalamlam is the place for "Mikat" i. e. the fixed place for assuming pilgrim's garb for the pilgrims of India &c: and it is yet very far and it is said that our ship is expected to go opposite to it up to midnight. But up to the evening nearly every body had put on the Ihrâm and thus the few remaining will wear it after the Isha prayers. It is always thought better and preferred by all to put on the Ihram before "Hadimikât." Some people told me that the 'Qirân' i. e. uniting the performance of Haj and Umra together is difficult but I say that it has a large recompense too, and moreover nothing appears difficult when one is determined to do a thing with firm courage. Some groups of large fish were seen to-day and these fish are called 'Khinzir-ul-bahr'. They have their nose projected like straight horns.

12th May 1894 = 6th Zikaud 1311 A. H.

JADDA

The wind was blowing for the whole night from the North-east corner but in the morning it began to blow from the west. Last night dew fell in large quantity. From the very morning every body was straining his eyes to catch sight

of the mountains of Jadda and after a long expectation and careful gazing they at last were able to rest their eyes on them before noon. The voices of "Labbaik, Labbaik" were then raised high and shouts of joy were heard throughout the vessel. The ship anchored at the harbour of Jadda this afternoon. After a little while a large number of boats was seen running towards the ship and in a few moments they surrounded the ship. The pilgrims, as they were very anxious of landing, did not care for the use of the ladder and managed to send their luggage on the boats through the boatmen by means of ropes hanging the luggage from the deck to the boats on every side. It took about two hours to board all the pilgrims on the ship. The boats were there in such a large number that more than half of them had to be returned empty. They could not get any passenger for them. The rate of boatmen's charges was 8 annas per head. When we reached the shore there were seen many Arabs with large jars in their arms and nice drinking glasses in their hands calling out "Sharbat, Sharbat." Some of the pilgrims purchased and drank it but we abstained to use it. The lofty nice buildings of Jadda made of stone were seen by us from a considerable distance while we were still on the ship and we were very anxious to see them closely. Our fervent desire had soon come to an end and we then found ourselves under the proximity of buildings; but before we could fix our eyes on them and whilst we had scarcely walked four or five paces our attention was drawn by a Pathan of Ghazni, who

wore a Turkish cap and was clad in white coat and Kabuli Tamman (trousers). He came forward and called aloud "Zilla, Zilla." For a long time we could not understand what he really meant by the word 'Zilla' but afterwards it was well understood that he wanted the duplicate copies of the passports which the pilgrims had brought either from their respective districts or from Bombay. We tore the duplicate copies from the passports and made them over to him. This man is deputed here by the British Consul to collect the duplicate copies of passports. He knows how to speak the Urdu language. After making over the duplicate copies of the passports, as we advanced a little further, we had to stop for a while at the window of an office where we were required to pay Rs 1/8 per head as Sanitary Tax. After paying the tax we were made to pass through a door where a Turkish soldier checked our receipts and then allowed us to pass into the next compound. As soon as we stepped out of this door a crowd of Motawifs surrounded us and began to enquire of us as to under whose guide we were or whom we wanted to make our Motawif. In the case of any of us having no guide they at once suggested as to in whose Motawifship we could go according to the division of our native country. As Abdulla son of Abdul Halim had become very familiar with us during our voyage, we thought it quite out of courtesy to disappoint him and taking into consideration the services he had rendered us we lost no time in giving our assent for him. We did

then frankly say that Abdulla has been our co-traveller and consequently we would like him to be our Motawif. As soon as I had uttered these words Abdulla and his friends accompanied us, but before leaving this compound we came to another door where we were again stopped by the sepoy and there we had to pay per individual one rupee and two annas for the "Tazkira murur." We were not given receipts for this last tax, but we were allowed to go out of the compound. After this we left our luggage in charge of our servants and hastened to go to the city with Abdulla. The streets and lanes are clean and the city thickly populated. The coffee and tea houses, the frequency of the Turkish parties in the market and the decorated shops of merchants all give a very beautiful view to the sight. The market streets are generally sheltered with planks and for this reason they are protected from heat and the city is cool. As the time at our disposal was very short we made haste to reach our lodging place and before the Magrib prayers we occupied the house of Mahammad Amin, the broker of the ships and he had to provide us with food. It has now become dark and I will give further accounts to-morrow.

13th May 1894 = 7th Zikád 1311 A. H.

JADDA.

I had left out in my yesterday's account to say that before evening prayers I went to the Telegraph Office with a view to send the news of my safe arrival to my home ; but there this difficulty

arose that the employees of the Telegraph Office could not understand me. They could understand a little English but could not answer in English. At last, I was obliged to ask an Arab interpreter to assist me but he also felt much difficulty in interpretation, because they were all Turki speaking men. When anyhow they understood my meaning there arose another difficulty *i. e.* the Telegraph Office refused to take either the Government of India Currency Notes or their silver coin and they insisted that they would only receive Franks (certain French coin) and no other coin. As I could not procure franks I was obliged to return to my lodging. At night some respectable men of Jadda came to see us from whom we learnt that either the Caravan for Madina would start to-day from Mecca or it would start to-morrow. Some of the men said that if the majority of the Hajis may agree a Caravan can be started to Madina direct from here too. Ultimately, after a long consultation, we postponed the decision for the departure of the Caravan from this place after enquiring from the passengers. I had written letters to my home at night and they were posted to-day. A prepaid telegraph was sent by me to Macca through Abdulla in order to know whether the Caravan had started. The sun had risen this morning a little above the horizon when we thought it proper to pay a visit to the sacred tomb of Eve—"On her be peace."* Accordingly we went there

and passing through some quarters of the city that came into our way we made our exit from the gate called 'Babul Mecca' and after walking about a mile we came in view of the masonry compound of the tomb. We met several beggars in the way and when we reached the door of the cemetery the door-keepers asked us to put off our shoes; we then stepped in barefooted. First of all we saw a little window not less than four feet high above the surface of the ground. Some Arabs cloaked in white garb who were standing at the window made us read 'Fatiha'† and after it they made a sign requesting us to place our forehead upon a piece of stone projecting from the window. At that time I surveyed them with a self satisfied mind and thinking at the same time of the affectionate embrace of the grand-mother of all human beings who lay there, I advanced forward and placed silver pieces into the hands of the niche-keepers. There was a great crowd of beggars at every place and seeing that the silver pieces would not suffice I purchased copper pieces from one of the beggars and distributed them. These copper pieces are of very low price and they are called "Fardania." After we had left the first window which they called "Head of the tomb" we reached a small room which also had a window in it and there too we read 'Fatiha' and dropping some silver

فاتحة †

The first chapter of the Koran is always read for the dead in order to bless them.

pieces into the hands of the window keepers we proceeded farther. Then we reached the third place which they called "Navel" and at last we came to the fourth place which they called "Knee" and read Fatiha as we did before at other places. No marks of tomb are to be seen there but two walls four feet high are erected, running parallel from one end to the other and there were seen growing within the two walls some plants at some places. It is not certain that the real tomb of Eve is within these walls but people say that she was buried at this place. There are some other tombs also in this graveyard and we had to read Fatiha there too. After this we returned to our lodging by the same way that we had gone to the graveyard. The city is chiefly inhabited by merchants and they appear generally wealthy. The buildings are usually Pacca, made of lime and stone. There are no inneryards like those in India in these buildings and in some large buildings there have been left openings at suitable places for the sake of light or ventilation; they are square or oblong plots so that sky is visible through them. The rafters are generally used horizontally in the walls so as to form partitions at reasonable distances from one another. The roofs are generally low and the buldings are usually of four or five stories which are separately furnished with beautiful windows of wooden lattice work. These buildings look very nice from a distance. The sitting rooms or Diwâns are very beautifully made and furnished with very comfortable seats. To explain them

fully I must say that they are apartments furnished with long portable sofas placed all along their walls, and the sofas have cushions of 4 inches thickness spread on them with their back sides of the height of $1\frac{1}{2}$ feet. The cushions are made of nice drapery and are very comfortable. We were coming back to our lodging seeing the city with a cursory view when quite close to our lodging a copy of a newspaper flying in the air directed my attention towards it at once. I instantly picked it up with great delight and I found that it was a newspaper in the Arabic language and was dated the 11th Shavvâl 1311 A. H. = (17th April, 1894). At the heading of the newspaper there was written "Alhazra" and it showed it was printed in Tunis. I began to read it but being unaccustomed to read the Arabic language was soon tired of reading long columns. I then began to read its smaller notes and while taking a cursory view I found in one of its columns the news of the murder of Sharif Saruri. It said that he was murdered in the way between Jadda and Mecca. On enquiry I found that it was an occurrence of a recent date and that a Baddu had murdered Sharif Saruri in revenge of some of his relative who was, it is said, killed by the said Sharif without any motive. Well, whatever it may be, there can be no doubt that even this small distance which is not more than 50 miles is full of danger. I was anxiously awaiting for the reply of the telegram from Mecca when I thought it proper to hire the camels before the reply comes. We shall have to

go at any rate *via* Mecca for it is certain that no steamer was going to Yambu and also because the pilgrims from India were not agreed upon going direct to Madina. Abdulla was then asked by me to hire the camels and I after taking my breakfast began to make preparations for departure. The camels of our co-travellers had already come before noon and they had begun to load them. A little after noon our camels also came and our servants began preparations to load the luggage. While sitting in my balcony I was looking at the sight of the camels being loaded by the Hajis, suddenly the camels were seen running hither and thither, litters and cots were thrown down from the camels and the luggage of the Hajis was all disloaded. There was an utter confusion and the Turkish soldiers were seen pushing on right and left among the crowd. Some of them were holding the necks of Baddus and some the halters of the camels. A great wrangling mingled with loud noise was heard from all sides. At last, the soldiers made the camels sit quietly calling out "nikh, nikh," unloaded them and then took them away. Some of the Baddus concealed themselves at that time and some accompanied the soldiers quarrelling and scuffling with them. After enquiry it was known to me that an army of the Sultan was going to march to Mecca and these camels were captured by the sepoy's for their use as their sumpter camel. Now the poor Hajis were picking up their scattered articles and all signs of distress and perplexity were found in their faces.

They were re-arranging their luggage in great despair. Now all hopes of departure to-day were lost. We are thankful to God that our luggage had not up to that time been loaded, otherwise besides the difficulty which the other Hajis confronted there would have been a show of frivolity on our part. On enquiry it was found that not only were our camels captured by the sepoy's but that they had captured the camels every where in the city and that at some places there had been a wrangling and boxing also between the Hajis and the soldiers. Good God ! In such a sacred journey these scuffles look unbecoming. At about Asr prayers the reply of the telegram was received from Mecca informing us that the Caravan had already started to Madina yesterday and that there was now left no opportunity of joining it. But there is still left one way for me to proceed to Madina and it is this that I may either leave my luggage at Jadda or send it to Mecca with the Moulvi Saheb and start alone on a dromedary taking with me a Baddu to guide the way. People say that by going this way I can join the Caravan at Râbik and that it will then rest with me either to accompany the Caravan or to go alone to Madina. Abdulla has promised to manage to get a camel of some reliable Baddu by the morning and to arrange with the said Baddu about my departure. At about sunset we went to see the market and while we were going liesurely we heard the crier's words—Allaho Akbar, summoning the Mohammedans to the Magrib prayers from our left side, just when we were near a Post of Sul-

tani Police. It was the cry of Azan that we had heard for the first time in the country of Arabia. Our party then changed its direction and took the way to the mosque which was very near that place. We stood in the yard of the mosque and gazed at the Moazzin for a long time hearing his melodious voice. This is the first specimen of the mosques of Arabia that we have seen. There is no dome in the mosque and the covering roof is supported by rafters. The high turret over the eastern gate of the mosque is intended chiefly for the Moazzin and is not merely an ornament for the mosque. The Maozzin was crying the Azân from this very minaret and while crying out he did not stay at one place but went round the minaret and thus announced the words of Azan in every direction. When the Moazzin had descended the minaret after the cry, we, on our looking to the west, thought the sun had not yet fully set down; but it was our mistake because it was the redness of the west which reflecting from the surface of the sea had produced that brightness like day light. At last the Moazzin, as soon as he came down, ejaculated Takbir and the congregation prepared for the prayers. The congregation was very imposing. The people of the four sects joined there. Some had crossed their hands down the chest and some had stretched them down, some uttered "Amen" loudly and some very silently. But all these obeyed the same 'Imâm' of the Hanfi sect. The Turks were offering their prayers in their uniform with their shoes on. After the

prayers, we came down and took the way to our lodging. Jadda is situated on the sea-shore and has therefore a damp climate. The days are a little hot on account of the heat of the sun but the nights are cool. Last night I could not sleep even within the room without putting on some covering.

14th May 1894 = 8th Zikád 1311 A. H.

JADDA.

At night it was so cold that we were obliged to cover us with Razais. Since the very morning we made arrangements for our departure. There came a Baddu about 9 A. M. wearing a nice white garment with a silk kerchief on his head, a jambia (dagger) of golden hilt crossing his waist and having his moustache upright. His face exhibited all diabolic features and though he was not very tall and fat, yet somewhat taller than ordinary men and seemed to be very stout, as if made of solid stuff. He had a wheat-like complexion inclined to blackness, his eyes looked full of vanity, his forehead was high but showed signs of turbidity. He had an aquiline nose and a breadless chin. Soon after entering the room, he made a salaam and then sat down. Abdulla and other Arabs conversed with him but I was silent the whole time and was observing his features only. I then came to know that he was the man who wanted to take me at his responsibility to the scared Madina. He said, he will send me on one camel with a Baddu on another, so that I shall be able to reach Madina in 5 or 6

days. After hearing all this, my companion, the Moulvi Saheb, talked to him about the safety of my life while in the way. The Baddu simply said that he would guarrantee only to carry me there in 6 days for which he will charge Rs 200. Again he was questioned if there would happen any thing in the way against my safety ; and in reply to this he only said that so long as his relative Baddus and friends would meet in the way, they would not do any harm to me, but beyond that he said, I was to be left only to my fate. At last, when the Reverend old Moulvi Saheb found nothing satisfactory in the Baddu, he very kindly advised me strongly not to go alone to Madina. I also thought that my going alone with the Baddu was to risk my life and that it was quite possible that this very Baddu might become my murderer. I then gave up the idea.

“ A hero would not always win
At places would be shelter in.”

At last it was decided that I was to go to Mecca at first like other pilgrims with the Caravan and then if possible to try to go to Madina. Up to noon all our camels were brought and were loaded with our luggage. At about 4 P. M. there were seen many camels of the Hajis going out from every street and all making their exit from the gate called Babul Mecca. They assembled in the plain out of the city. We also walked out on foot and took rest in a coffee house where we took some tea and waited there till all the camels of the Hajis

had come out and the Caravan was ready to start. We had to wait then for an hour and we then read our afternoon prayers in a mosque near the coffee house and mounted on our camels. We did not purchase the litter as other Hajis did but we hired one instead. However we had to purchase one cot for our servants for Rs. 2/10/. We had bought one ladder also to mount the camel but no sooner we bought it than it was stolen and we had to borrow one from our fellow pilgrims. After going half a mile from the city we saw some buildings which on enquiry were found to be all vacant. These buildings, it is said were built by the rich merchants of Jadda in order to pass their nights there during very hot season whenever it was troublesome to live in the city. After going a mile from the city there were seen many fields of water melon. The soil was not seen there, nor was there any arrangement for irrigation but these melon-fields were very green and fertile. There are two roads leading from Jadda to Mecca: the one on our left with telegraphic posts runs parallel to the one by which we are going. The caravan that was going on the other road on our left was visible up to sunset. It is said that the road on which the telegraphic line lies is the "Shahi" but as it was not safe so our caravan had taken the other route. Up to the dusk we were able to see here and there the grass and the patches of thin vegetation but after that there was seen nothing but the sandy desert and rocks on both sides. We had mounted the camel after

taking our food. I felt no trouble while going on the back of the camel, either on account of the camel or the shaking of the litter, probably because I was accustomed to ride on horse back, but our Moulvi Saheb was much troubled and he alighted from the camel at 10 P. M. and preferred to walk on foot for some distance, after which he mounted again.

15th May 1894=9th Zikâd 1311 A. H.

Last night, where Mouvi Saheb had dismounted and walked on foot, there were seen clumps of Babul trees for a long distance and some times our camels went so close to them that their prickly branches often scratched the covering of our litter. Early in the morning there was seen a white spot from a long distance and as we gradually approached nearer we found that it was a Pakkâ well from which the travellers used to drink water. Passing this well at a little distance we saw a grove of date palm trees and then our camel man began to say we were about to reach the halting place. While he was thus talking we saw a mountain on our right and the 'Jammâl' (the camel man) said that below the mountain there was a village called Nahra where he said the caravans use to halt. The sun had already risen up but there was no trace of the stage which the Jammâl had repeatedly assured as to be very near. The date palm tree grove was also left behind on the left and the sun grew hotter and we were altogether fatigued by shaking the whole way long in the litter. Our

eyes were eagerly strained to see the halting place. At last after a long restlessness there were seen some mat booths, a few white buildings and a few tents and the people shouted out at once, pointing out that it was the halting place called Hidda. At about 8 o'clock we alighted and put up into a hut. The white building that we had caught sight of is a mosque which Sultan's military men have utilized as their abode. On one side of this mosque there is pitched a tent which is occupied by some horsemen. As soon as we alighted we began to search for water, of which we had not left a drop with us, for the pitchers that we had brought full of water from Jadda in our litter were all emptied by the camel-men and others. I looked for water on all sides and at a long distance to the east I saw a well at which there were some negroes who were drawing water from it. I instantly started towards that direction with a jug in my hand and reaching the well I asked a negro for water by showing him the jug and he kindly filled it up with water. I then returned to my lodging and then sent Abdulla to the market to fetch some food for me. By chance there had encamped a detachment of the Sultan's army which had also come marching from Jadda. The soldiers had been using their authority, so that the drinking water, which the negroes were bringing on their donkeys for sale to the Hajis, was carried away by them by force and the Hajis were deprived of the use of water for which they were very thirsty. But the negroes brought again the water for a second time and sold it amongst

the Hajis. There is a baker's shop at this halting place and he sells bread, fowls, eggs, water-melon, musk-melon and dates. We took our breakfast at a late hour to-day and kept on lying the whole day in the hut. It is very hot to-day and one can scarcely go out of the hut in such an intense heat and in the simoom. After all, we took our food, gave food to the camel-men, the Baddus, and then lay down on the ground for repose. After the after-noon prayer the Baddus began to make preparations for departure but we strongly objected to it, saying it was too early to proceed with the journey, and it was very hot and the simoom was blowing hard. We kept on reposing till 4 P.M. when we mounted our camel and took our way to Mecca. In this stage of our travel the camels were not formed in a regular proceesion but they were divided into small rows leaving some space between them. After going a little beyond Hiddâ there were seen patches of thin vegetation on the earth. If they could be cleared and made into fields they might be utilized for agricultural purposes like those in Hiddâ. But being quite ignorant of the country I cannot say if water can be had there for irrigation and if so in what way. There were seen in the way a few small hamlets of Baddûs here and there and at the close of the day there was seen a flock of doves pecking on the road. They are just like those of India. It was the first flock of doves which we happened to see on the Arabian land. Like yesterday, to-day also there were seen skeletons of camels lying in the way at several places serving

as land-marks to the travellers. This fact proves how useful the camel is in the sandy desert so that even his bones after his death do not fail to guide the passengers, without which it would be very difficult to make any marks in the way on the sand.

The camel-man said that the march was a short one and that we will be able to reach the hallowed city of Mecca about midnight. These camel-men are all Baddûs and speak coarse Arabic. While travelling during the night they go on singing but we are not able to catch a single word. They also do not understand our language with the exception of a few ordinary words most common in use but they work by signs and becks. However, we do not find much difficulty in understanding their colloquial language as we have an interpreter with us. The rich pilgrims must either bring interpreters with them from home or engage them at Jadda. Unless they themselves understand or speak the dialect they are sure to fall into difficulties. those persons specially who are fond of collecting information and of enquiring after every thing will in the absence of an interpreter or their own acquaintance with the language, find a great difficulty in gaining their object. There happen several things about which the pilgrims look very eager to know and they come across matters for which they have a keen desire to get explanations, but owing to their ignorance of the language or want of an interpreter they cannot overcome their difficulties. Had there not been an interpreter with us, I do not know how we could have been able to travel and to pass

our days. There is also a great difficulty in selecting an interpreter, for generally there are ill-natured persons who look only to their own interest and are therefore of no use to the pilgrims.

There are seen hills in a great range but all of them are destitute of vegetation. After sunset we read our 'Magrib' prayers on the camel and after it, took our dinner and slept.

CHAPTER III.

THE VISIT TO MECCA

16th May 1894 = 10th Zikâd 1311 A. H.

MECCA-WEDNESDAY.

I was sleeping last night in my litter when at about midnight an unusual sound woke me up and I perceived a Baddû on our camel, who it seems had managed to mount up, as it was slowly trudging along in the wake of the caravan. He was evidently bent on robbing my companion, the Moulvi Sahab, when his attention was directed towards me and seeing me taking out my revolver he slipped down the camel with such inconceivable agility as if he were a ghost. Before I put out my hand for the revolver I had raised an alarm by calling out "who is there" with the result that all the nearer pilgrims were at once put on the alert. Our interpreter who was in front of us lost no time in enquiring as to what was the matter. Had I been sound asleep or not got up at the proper time, the Baddû would, in all probability, have deprived us of our property, if not of our lives. The Baddû must have managed very dexterously to come up while the camel was in motion and I think I must also try and learn this method of mounting, if I can, because getting up by means of a ladder is a very tedious process.

After this incident we (the Moulvi Sahab and

myself) again went to sleep and when nearing the city of Mecca were aroused by the talk carried on by some of the pilgrims as well as by cries of "Labbaik" raised by caravan followers. On looking out I saw the holy city of Mecca lying before us, glimmering in the distance the city lanterns looking like so many glittering stars. After going a little further we were met by white-robed Meccans lining on both sides of the road. They had come to welcome and receive the caravan and were waiting for it outside the city. As soon as our camels approached them they questioned us as well as the other pilgrims, as to which cicerone we belonged to. They themselves were cicerones and their line extended right up to the coffee-house which itself was literally crammed with them. We dismounted there and it was exactly 1 A. M. when we entered the holy city. We walked on the sacred streets of Mecca bare-footed till we reached the house of Abdullah, in the Syrian word called "shamian" Immediately on our arrival, tea was offered us. Whilst we (the Moulvi Saheb and myself) had gone half way up the stairs of Abdulla's house we found there his mother waiting for her son. She was overjoyed on seeing her son return after such a long time from his long voyage to India.

After satisfying our every want and performing ablutions, we waited for the time when we were to visit the "Baitullah." We had at this time an intense desire in our hearts to pay a visit to the "Baitullah" and Abdulla in the meantime was insisting on our resting ourselves, for, he said,

there was still left plenty of night. It was, however, out of question to go to sleep with this longing in our hearts to visit the "Baitullah." Then a melodious voice considerably increased our longing. We learnt from Abdullah that it was the 'Azân' (the call to prayers) and that we should be ready. But we were already ready and we at once got up. Now it must remain unexplained as to what happened next, for we could not ourselves understand our own state of mind. A shock of fear went through my frame and my legs were trembling with awe. My eyes were cast down with shame and I was struck dumb, not knowing how to show my face and what presents to take with me to the "Baitullah." The various emotions of my heart found vent in a copious burst of tears and I could not see as to whither I was going and where I was putting my feet. My companion, the Moulvi Saheb, was leaning on the shoulders of Abdullah, else the old gentleman would have fallen. Not a single word of supplication could we utter without a sigh. And here I am reminded of those who laugh at the bewailings and lamentations of the 'Sûfis'. If they come here, not only would they forget all their profane jokes, but they would themselves fall into uncontrollable paroxysms of grief and loud lamentations.

At last reciting the following supplications and sobbing at every word, we wended our way towards the 'House of God':—

"O God ! verily this sanctuary is thy sanctuary and this city is thy city and this slave is thy slave.

I have come to thee from regions far away loaded with various sins and vicious acts. I seek thy pardon by such cravings as do thy friends and those who fear thee; and for thy just punishment implore thy mercy, perhaps thou mayst grant me pardon out of thy benevolence and admit me to the paradise which is called 'Jannatunnaim' (eternal paradise)." *

"O God ! verily this sanctuary is thy sanctuary and of thy prophet, so deny my flesh, blood and bones to the fire (of hell). O God ! grant me thy pardon and save me from thy torment on the day when thou shalt cause thy slaves to come out of their graves. I beg of thee thy mercy verily, there is no God but thou art alone God, the all merciful and kind " †

Our tears increased all the more as we approached the mosque of Haram and it was quite out of our power to control them. We at last reached Babussalam and immediately as we stepped into the Haram Sharif we felt great awe and fresh

* اللهم إن هذا الحرم حرّمك والبلد بلدك والامن أمّتك والعبد عبدك جنتك من بلاد بعيدة بذنوب كثيرة و أعمال سيئة أسئلك مسئلة المضطربين إليك المشفقين من عذابك إن تستقبلني بمحض عفوك و أن تدخلني في سميع جنتك جنات النعيم *

† اللهم إن هذا حرّمك و حرم رسولاك فتحرم لحمي و دمي و عظمي علي النار اللهم امنني من عذابك يوم تبعث عبادك أسئلك بأنك أنت الله الذي لا إله إلا أنت الرحمن الرحيم *

shocks of terror repeatedly traversed our frames. A gorgeous panorama of indescribable brilliancy unfolded itself before our astonished gaze. "Praise be to Allah" ⁽¹⁾ His great house is of illimitable dimensions. We know not how to describe it. On entering the holy 'Bârgâh' I exclaimed from heart of hearts "There is no God but Allah alone without sharer. His is the Kingdom, to Him be praise and He is potent over all things." ⁽²⁾ We then passed through Bâb-Bani Sheba ⁽³⁾ uttering "(And tell) O Creator ! admit me to a proper admittance and issue me a proper issuance and grant me of thee the reason and the power for my guide and assistance; and tell, the truth appeared and the falsehood disappeared, as verily falsehood is vanishable. And (He said) we send to thee in Kurân what is cure and blessing for true believers and what would not add to the sinner but loss." ⁽⁴⁾ We reached the place, the desire to

(1) سُبْحَانَ اللَّهِ

(2) لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ إِلَهُ الْحَمْدُ وَ هُوَ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ *

(3) It is an arch erected North of the holy well zam zam and in front of the Mukam Ibrahim.

(4) Para 15, Chapter 17 Bani Israil, Ruku 9, Ayats 3, 4, & 5 of the Koran.

و قل رب أدخلني مدخل صدق و أخرجني مخرج صدق واجعل
لي من لدنك سلطاناً نصيراً * و قل جاء الحق و زهق الباطل إن
الباطل كان زهوقاً * و نازل من القرآن ما هو شفاء و رحمة للمؤمنين
و لا يزيد الظالمين إلا خساراً *

see which had attracted us from India and for the visit of which, we had been longing for so long a life.

O God this favour is from thee,
So let me be sacrificed now,
On thy favour and on thee,
What lovely gift hast conferred thou.

We could not think of anything else but to make *niat* (sotto voce) in the name of God to perform a circumambulation. We ejaculated:—"In the name of God and Allah who is omnipotent, praise be to God" * and then kissed the black stone and began to circuit the "Baitul-atik" reciting all the prayers so methodically required for each circuit and maintaining an humble and contrite demeanour. After completing the circumambulation we joined the Hanafi congregation for the morning prayers. As soon as we finished the morning prayers a zam zami or the dispenser of the holy water of zam zam produced before us a large metal-pot full of the zamzam water and requested us to drink. We prayed "O Allah ! verily I beg of thee profitable knowledge, plentiful daily bread and a cure from all sorts of diseases and defects; bestow on me by thy mercy, O thou merciful and compassionate !" * and drank the water. The zam zami having repeatedly urged upon us, we continued drinking or glutting it like draughts of milk until we were satiated.

* بسم الله الله أكبر و لله الحمد

* اللهم اني اسئلك علماً نافعاً و رزقاً و اسعاً و شفاء من كل داء
و سقم برحمتك يا ارحم الراحمين *

After this, we respectfully commenced to undergo the other ceremonies. We issued from the gate of safâ and after making the niat (or intention) for Sai (i. e. running 7 times between Safâ and Marwa hills) we ascended the steps of Safâ and turning our face towards Kâbâ and ejaculating the "Takbir"—"Allah is omnipotent, Allah is omnipotent, Allah is omnipotent and praise be to Him," we descended and walked slowly towards Marwa reciting the prayers. We had gone a few paces when coming across a green pillar (which is now simply a mark on the water wall of the Haram Sharîf) on our left, we had to move fast or run by slow paces. At a short distance after this, we met another green pillar of a similar nature and there we had to cease running and resumed our ordinary walk. We then ascended the Marwa steps. The going from Safâ to Marwâ is called a "shaut" (a turn). In this way we finished the seven courses. We then returned to our place. As we had put on the garment of Ihram for the Kirân (i. e. Haj and Umrâ united) we neither shaved our heads nor doffed our Ihrams. These rites we shall have to perform after the Haj.

We had taken a little rest after our arrival at our place when there came to see us Munshî Khairulla Khân Muhajar and a few other gentlemen. Munshi Khairulla Khan handed over to me two letters, one of which was a letter sent through him to me from my house and the other was addressed to him by my elder cousin Hajî Mirza Nisâr Ali Beg and which contained a few lines for me also. Nothing would explain the joy that I derived at that

time by receiving the two home letters after such a long and weary pilgrimage. However, after performing our needfuls, we took our meal which contained many delicacies of Arabia. After this, we thanked God for His enabling us, His miserable creatures, to have the honour of approaching His sublime threshold. This is, what we expected as the fruit of our life, the Divine grace; otherwise how we were to gain it.

His graciousness do all of us thank, in numbers as in multitudes. It was but a little after 12 at noon that we heard the Azân. It shows that the after-noon prayers (zühr) are performed here very early. We lost no time in performing ablutions and then taking our way to the mosque of Haram. We entered the mosque by the Babziadah and joined the congregation. We remained in the mosque reciting supplications and contemplating God, till the prayers of "Asr." We had the Kabâ in our view, thus gaining the virtues which befell our lot. In India, surely it was the time of zühr when the azân was cried out here from the minarets for the asr prayers. The votaries, who have the special love of God, do not leave the Haram Sharif even for a while and they never cease from keeping in view the sacred house. In addition to them, there are thousands of people, who keeping on their ablution, are seen in the mosque busy in devotion in all the hours. On hearing the azân, the shop keepers, the Meccans and the pilgrims all collect in the mosque and thus form the congregation. After the prayers of "asr," we

thought of some lodging place for us, for up to this time we were put up in the house of Abdullah as his guests. We left the Haram for our temporary lodge and were there thinking of our future abode and were at the same time writing letters for our home, when one of our companions of the ship, Sheikh Rahmatullah trace dus out and he pressed upon us to live with him. He said that the house occupied by him had ample room for us to live there. My old companion, Moulvi Sâhab, has agreed to this and it is now settled, that if God pleases, we shall change our abode to-morrow.

We entered the mosque of Haram again a little before sunset and made circumambulations round the Kâbâ. Although the rays of the sun were not falling on the circuit pavement at all, yet the stone pavement at this time was very warm. The circumambulation is never stopped whatever the intensity of heat may be or howsoever the rain may fall in torrents. But, every person cannot perform the circumambulation on such occasions. A Hafiz of India showed great courage by performing the circumambulation bare-footed exactly at noon. It is a fact that when the heart becomes devoted by the fire of love then the devotee gets rid of all anxieties of the world. I have seen his feet after the circumambulation; they were scorched and blistered. It is said that there was once, long ago, a heavy downpour of rain and the Haram was all filled up with water. Water had risen so high above the surface of the ground that it had touched the threshold of the Kaba which is now 6 feet high

from the surface. Many people say that even at that moment the circumambulation was not stopped and people were swimming round the Kaba.* People who cannot bear the heat use those slippers, while circumambulating, which are specially manufactured for use within Haram Sharif. Now, as soon as we had finished the circuit, we heard the cry for the magrib prayers. We took our stand on the praying rugs spread behind the Hanafi Musalla and joined the prayers. The illumination at this time was worth seeing. "Praise be to Allah." We find ourselves as if we are in the heavens, for we see lights all around us like glittering stars. The arched building surrounding the interior yard of the mosque, which forms the cloisters and which is all included in the mosque, has been beautifully decorated with lights. There hang in each arched door 5 white glass globes suspended in metal chains by a horizontal iron bar. They are lighted with olive oil put in glasses. The oval pavement around the Kabâ is staked with slender gilded metal pillars crowned with nicely looking ornamented golden heads bearing creasents at their points. Between every two of these pillars, there are suspended 7 *Handies* (white globes of glass). They are arranged in such an undulating line that they give an appearance of a beautiful creeper. It is the first occasion in my whole life that I have seen the lamps in such a nice systematic order. The sys-

* Certainly it is a very old story and relates perhaps to A. D. 1626 when the Kaba was damaged owing to the torrent.

tem gives two benefits, the greater of which is that the movement caused by the wind cannot bring the lamps in contact with one another and thus they are saved from being broken. The other benefit is that they give a nice view to the sight. In the yard of the mosque there have been planted in all the four corners artificial metal date trees in which there hang lighted Handies, giving such a nice appearance as if the trees had produced the illuminated globes.

There are wax candles lighted on the stands before the door of the Kâbâ. The wax candles are also lighted at the four Musallâs. There are placed at 4 or 5 suitable places in the circuit pavement round the Kâbâ, metal portable stands of 3 feet height bearing lanterns with candles. They are shifted from time to time and from place to place when necessary. There is a similar kind of light at the Mukâm Ibrahim. After the magrab prayers also, we performed circumambulations and after reading the Ishâ (night prayers) we returned to our lodging.

17th May 1894=11th Zikad 1311 A. H.

MECCA-THURSDAY.

There was still left some portion of the night when we awoke and repaired to the Haram. I found my breast throbbing with emotion when I saw in the Haram a number of people busy in worship. There are thousands of people who give themselves up to meditating God, crowds of people who are

circumambulating, praying and adoring, and groups of people beseeching by clinging to the curtain of the Kabâ and bursting into tears. Whatever we see all around shows His greatness. As the morning was approaching the gathering in the Haram was increasing. Before the cry of the morning azân, the muazzins (criers) began to recite the Salât and Tasbih (adoration and reverence of God) from the minarets and their repetition was adhering to our heart. In short when morning broke up azân was cried out summoning for prayers. The first congregation was that of Shâfaî and we joined it. After the prayers we began to circumambulate. I noticed that the Khuajâ Sarâs (eunuchs), who generally manage the circumambulation rites, prevent the women from circuiting at this time and expell them from the crowd. As soon as the prayers on the Hanafi Musalla were completed, I saw that thousands of pigeons commenced coming in flocks. I see many people bringing sacks full of grain which they open and spread the grain for the pigeons who pick up the grain in a few moments. Some of these pigeons live in the Haram Sharif and most of them live in the city. They are all of janglî genus. In the Haram, there have been inserted perpendicular pointed iron nails wherever there is such a place where the pigeons can roost but the pigeons would not cease to live there. They fill these nails up by putting straw upon them and thus levelling them, they make their nest on them. These pigeons are not afraid of any thing; they go amongst the people and are often seen coming

down into the streets. In the house where we are settled to-day there live many pigeons.

A little after the sunrise, I walked from the Haram towards the south-eastern corner. I saw there thousands of paupers coming out of a poor house with food in their hands. On going a little further on, I saw some new Government buildings under construction. There is a spacious valley where the Sultan's surveyors were seen surveying for cutting a canal. They were measuring the ground and demarking. On the right side there is a lofty building called after the name of Kilâ. But it is a very old fort. It is said that in some time past there was a subterraneous passage from this fort up to the end of the quarter called Halkâ. On proceeding a little further, I saw some Government stables which are yet under construction. At present, they are made of mats and straw and mules are kept in them. In the same vicinity there were seen some new beautiful buildings and it was found that the Governor of Mecca lives in these mansions. There were seen also some military officers strolling in their uniforms. Towards the north of this population there is situated a hill upon which several small tents are pitched. Similarly there were seen some tents on the east. The Sultan's forces live in these tents. It is said that only a few years ago, in the time of Usmán Pâsha, these quarters which are called Jiâd, were so much improved and the quarters for the force and the Wâli (Governor) constructed. Before that time there was no building in this valley and all

were living in tents. If the drinking water be conveyed here by the canal it will be much beneficial to the soidiers, who hitherto bring their water from different aqueducts of the city. The management for the distribution of the canal water in the city is good. There have been opened in 13 places good masonary works for the issue of water. I have seen many of these aqueducts. They are made very suitably. The upper portion of these gives every facility for water lifters to pull water by buckets, while the lower portion with a flight of stairs is open to all who, by going down the stairs, can bring water in any quantity they choose. In addition to these large water places, there are water pumps on many sides of the Haram with several narrow openings with stop-cocks so that any body might perform the ablution with all convenience. The water work arrangement throughout the city deserves praise. Water is found in all the quarters of the city. While I was coming home, I met on my way some sepoys, Turks, who were carrying some wet clothes and material for washing clothes on camels and on enquiry I found that they had gone to some place in order to wash the clothes. This is a good scheme that the work of washing the clothes devolves on the sepoys themselves. The real cause of this business being entrusted to the sepoys is that there are no washermen in this country. The clothes are cleansed here in every private house. There were seen here a few *Dhobis* by me but thy are all natives of India. The sun had risen very high when I reached home after my

morning walks. I took my meal which was prepared for the first time by our servants. After taking my meal, I again pondered over the question of my going to Medínâ. There had come some Baddús yesterday and they promised to send me to Medina on a dromedory. But at the same time, I have come to know that the Caraván which had started for Medínâ, two days before our arrival to Mecca, has been detained by the Baddús who would not let it proceed further until they get some money. This news is confirmed to-day and it is a rumour that the Sharíf has sent his men with money so that the Baddús may be paid their dues and the Caraván be set at liberty. I consulted my companions, the Maulví Sáheb and Sheikh Rahmatulla and we resolved to go to Hájí Khairát Alí and take his advice in the matter and to act accordingly. We did so and the Hájí then said that firstly as I had intended the Ihrám of Kirân so I could not leave the limits of Haram, and that secondly the way being not secure it was not advisable for me to go to Medínâ. On hearing the decision to postpone the journey I became fully satisfied and appeased. Now taking leave of the Hájí I went direct to Baitullah where I joined the Zuhr prayers. I have determined now to remain daily in the Haram from Zuhr to the end of the night prayers and to make Baitullah all the while the object of my view. A little before the Magrib prayers the Turks, the military men, began to come into the Haram and circumambulate the Kábá in groups. Their groups in Turkish caps looked so nice, as if

it were a bed of red poppy flowering in a garden. The people say that to-morrow being Friday they will visit the mosque in large numbers because, Friday was a sanctioned holiday for the force.

18th May 1894 = 12th Zikâd 1311 A. H.

MECCA-FRIDAY

Last night there was a rumour before the Isha prayers, that a special admittance to the Kâbâ will be allowed to the pilgrims. The term 'special admittance' meant that no body was to enter the Kabâ without paying a personal fee of Rs. 2/4/. We remained in the Haram after the night prayers awaiting the time when we shall be required to pay the fee. Our suspense soon came to an end and our good luck brought us the auspicious moment of our being called at the door of the Kâbâ. We were struck dumb and were unable to understand our position with regard to the threshold we were about to ascend. But it is the gift of God. He gives honour to whom He wishes.* The idea of respect forbade me to place my foot in the Kaba or even the head had no ability to approach its holy threshold but my fortune led me in and by the favour of God, I reached the place to which angels would scarcely find their way. For a long period I had longed to make prostrations to God from all the sides of the Kaba and it was only at this time that I had the good luck to gain my object. I was at this time quite out of my control. I adored Him with the

soundest respects and my mind would not allow me to raise up my head from the ground. After making the prostrations and reading the prayers required for the time, I was conducted to the 'door of repentance' (Dari toba). I cannot explain what was the condition of my mind at this time. I did not find anything else in this house of God but His name. At last the attendants of the house brought me back to the place from where I had been conducted to the house. Meditating deeply in our minds, the Moulvi Saheb and I reached our home and the sleeplessness then brought night to a close. It was long before the morning that I had, as usual, commenced the circumambulation of the Kaba and was pondering over and over in my mind and saying that it was the very house to which we (all the Musalmans) used to bow down 5 times a day from India and that this was the high time for us to bow before it with our frank heart. In short, I read the morning prayers and then visited all the holy places in the city of the Mecca. At every place there was an assemblage of gate keepers. Little playful children were seen all over the place and looked very nice when calling out "Haji, Haji " and catching the hands of Hajis for getting some pices. I played a fun with them by concealing a two anna silver piece in my hand and extending it to them with the condition that whosoever opens the fist gains the gift. There was a throng of children round the fist and I do not know who took the pice away. At one place I saw the Sharif's palace which is a splendid building. Underneath

the house opening into the street there is a tomb made of masonry work and people say that it is the tomb of the Murshid (spiritual guide) of Hazart Muhiuddin Chishti. God bless him. Reading Fatiha i. e. making oblations to the saint, I passed through the goldsmiths' street and there found the Mohammedan goldsmiths busy in their work. Gilt work is the great fashion of this country. I do not find here any novelty in the ornaments. I then reached my home, took meal and spent every hour up to the time of zuhr in performing ordinary work, after which I repaired to the Haram. There is a very good method of zam zam water dispensation. The one way is to dispense it gratis in the name of God and the other to sell it. They have adopted a good scheme in dispensing the water gratis. The rich have caused the water vessels made of earth, to be shut in beautifully carved and perforated wooden cages. They are filled with the sweet or the zam zam water and placed at suitable places in the Haram. Metal mugs attached to chains are placed over these cages. The cages are locked up and are opened by their keepers at the prayer times when every one who feels thirsty goes to them and drinks the water by the mug. In making the cages the artisans have displayed various sorts of workmanship in them which gives three advantages. The first being the protection both of the water and the vessel from being damaged, the second the protection of the water from the heat of the sun and the third the affording of a good view. The earthen wares put in

these cages are good large ones like the "goles" of India and are called 'zîr'. The cages have suitable apertures with a contrivance so that the water bearers can fill the zirs while they are locked up but they, at the same time unless they are unlocked, cannot take water out of them. I like much the jar system. The jars which are specially used in the Haram are called Daurak. The Zamzamis or the water dispensers of Baitullah charge ~~Rs~~ 2 per Daurak for issuing it in the 'sabil' for one year after the name of the person who wishes to dispense the water in the name of God gratis to thirsty persons. He puts the name of the charitable man in Arabic letters round the body of the jar with an ink that cannot be washed by water and thus dispenses water from it to all the attendants of the Haram who feel thirsty. If the jar breaks or is rendered otherwise unfit for use, he changes it within the said period of one year. Several people have endowed mugs and cups after engraving their names upon them. The virtues of the dispensing of water to thirsty men do, by these systems, extend to many such people who assist in the dispensation of water in any way. Notwithstanding that the 'sabils' abound and the jars are placed in heaps in many places, those water dispensers who would not give a drop of water without charging, a 'fardáni' make a good profit out of selling their water and it is so simply because the Háji's are in great numbers. The Dauraks are heaped in rows in a very nice manner and the Zam Zamí while printing the name of the charitable man on the Daurak puts his mark also upon them. This

serves in finding out at a glance to which Zam Zami the Daurak belonged. These Dauraks have each a ring also through which strings are passed. The empty jars are arranged at one end of the string and those full of water are taken out from the other end. The Zam Zamis have their limits defined in the Haram. If within their limits there sit rich Hajis, they daily send the Zam Zam jars to their abode. The Zam Zam water when cold has a good taste and assists digestion. The little boys, bearing the jars full of water on their waists, holding cups in their hands, exclaiming "Zam Zam barid" (cold zam zam) and dispensing water to the Hajis, look very lovely.

Although beggars are forbidden to beg alms within the Haram, yet they abound and give trouble to the attendants by disturbing them in their devotions. The servants attached to the Baitullah awake those persons, by striking their sticks on the floor, who are seen stretched on the ground or who are in a state of drowsiness at the time of the prayers of Zuhr and Asr, so that they may not be deprived of joining the congregation.

19th May 1894 13th Zikad 1311 A. H.

MECCA—SATURDAY.

Whilst returning from the Haram this morning, I saw a man going in the street with a basket full of loaves in his hand. He was feeding the dogs of the street. The dogs are exactly like those of India, but they neither bite nor bark much and

even if they are crushed by the people, they would not complain. After my return to the lodging place, I was enjoying the sweet gentle breeze sitting on the balcony of my house when a melodious music at once disturbed my heart. Gradually, the pleasing voice seemed to approach nearer and when it was heard from beneath my balcony, I noticed that it was a group of 'Dafalis' (Daf players) who were singing verses in praise of our prophet. I made them stop by signs and caused them to sing the complete poem. But as firstly it was in Arabic and secondly it was flowing out of the lips of Arabs in their tone, so I could not comprehend the meaning in full and it did not solace me to leave it so incomprehensible. At last, I called the interpreter and called up the Dafalis also on the upper story and asked the latter to repeat the poem. I then came to know that it was a miracle of our prophet described by some one in poetry in the language of Yaman which the Dafális were singing. Here is an abstract of it:—

“A Jew had a very beautiful female slave called Maimuná. She had a great desire to see the prophet of whom she often used to speak highly. The Jew got annoyed with this slave and was at last obliged to sell her to another Jew on a handsome price. But the slave did not still cease to praise the prophet. The last mentioned Jew had given her as gift ten jewels which one day in the absence of the Jew she gave in charity to a beggar who happened to be at her door reading some poetry in praise of the prophet. When the Jew returned to house,

his children related all that had happened about the ten jewels. The Jew got very angry with her and tried to stop her by violence from taking the name of the prophet, Muhammad. He asked her to become a Jew by religion which she firmly refused. The Jew at last cut her limbs and dragged her bleeding to a hillock. Fortunately the prophet passed that way and finding her in such a miserable condition joined her limbs and made them perfect. He then heard all her story from her. Maimuná, the slave was already observing the Mohamedanism from before, but when the Jew heard all about her cure, he also ran to the prophet and there professed Mohamadanism."

The Dafáli did not remember the poem correctly or I would have copied it here. It has some incorrect words or omissions in many verses and in some stanzas even a few words are left out. After all it is a Dafáli's rág.

We have had the fruits of Taif to-day at our door. The pomegranates that we have purchased to-day are more wholesome than the Indian 'wilaiti anár'; and they are so cheap that we purchased 4 for 2 annas. When, on the one hand all other things are here dear, on the other hand pomegranates and dates are very cheap. All the vegetables and fruits sold at Mecca are brought from Táif.

20th May 1894 = 14th Zikád 1311 A. H.

MECCA—SUNDAY.

As soon as the morning prayers were over a rumour was spread in the Haram that there will be a 'general admittance' in the Baitullah. I remained at the Haram awaiting the admittance. A little after sunrise a strong and nice staircase was drawn to the level of the threshold of the Kabá. This staircase is said to have been dedicated by some of the gentries of Madras. There is another staircase placed between the zam zam well and the gate of Baní Shibá and that is said to have been consecrated by the Nawáb of Rámpúr. This last mentioned staircase is not in use as it is in want of repairs, but it is very costly and is ornamented from top to bottom with gold and silver coatings. After all, as soon as the staircase was fitted to the door the shutters, which are to the full length so nicely ornamented with silver coating and gold gilt and which have the honour to be fitted to the door of the Kábá, were opened by the hands of Shebí.* The eunuchs clad in respectful dress with sticks in their hands stood before the staircase. A multitude of people was standing gazing at the door, anxiously awaiting the permission to go up. After a few seconds the people were allowed to be admitted. People came up in large numbers and there was a great press and push from right and left. I

* It is said to be the same door which was brought from constantinople in 1633 A. D.

never saw or heard of such an affair through my whole life.

After admitting the pilgrims in reasonable numbers, the eunuchs prevented the crowd from moving further but allowed them soon to enter when the people returned from inside of the Kábá. The difficulty felt on account of this intercourse is inexplicable. There being only one door the difficulty felt in the entrance does not require explanation. In some past time, it is said that there was an exit opposite to the existing door at the side of the Rukni Yamání and that gave every facility to the visitors in their going in and coming out of the Baitulláh.*

To-day also I had the honour to enter the Kábá. In the interior of the Kábá the people were so close together that there was left no place on the ground to admit even a grain, and there being no ventilation in it the air could not pass through it, so there was a suffocating heat. I saw there some lovers of God weeping while clinging and pressing their breasts to the columns of the aloe-wood. After the entry, while I was going home, I met in my way many camels loaded with the leaf stalks of the date tree. This date tree in this country is of much use to the public. They make from it Beds, Almiras, Boxes, Portmantaus, Baskets, Carpets, Fans, Tray-covers, Sacks,

* It was surely in the time of Abdullah Ibn Zubsair chief of mecca in 64 A. H, when the Kaba was rebuilt; that it had two doors.

and God knows what else. Roofs are also covered by it. I had at first some hesitation in believing that the date tree wood could form the material for roofing the buildings but on seeing the roof of the house at present occupied by us, I am now convinced of it. The rafters are of date tree and they are covered with mats made of date leaves. It would appear strange to those who have not seen the articles that beds and almiras are made of date wood. The bed of date is not supported like the ordinary bed on legs but it is made of double net work frame of long slender sticks of petiole and similarly almiras and boxes are made of net work and instead of knitting them with any sort of ties the crossing sticks are joined by iron nails. Strings and ropes are also prepared from the leaves of the date tree. Chairs and benches are also weaved with its leaves. The fruit of the date palm is called date and is not eaten only as a fruit but is used as a staple food. Its stone or seed is crushed and after being mixed with sufficient quantity of water it is given to camels to be swallowed. The camels do not take it willingly but by opening their mouth it is poured down into their gullets. I took a walk this evening towards the mountain, Jiâd, which is crowned with a fortress of the same name. I had gone a little distance from the base of the mountain when I saw some huts which were made wholly of date-palm wood and leaves. These mat booths are so many in number that they altogether form a quarter of the city. On enquiry I came to know that in these huts there lived people who resembled the Kanjars

of India. Some slaves who are set free, male as well as female, also live there. They generally do the work of either the porters or the water bearers. One of them sells 'Bakla' seeds after cooking them for the whole night, for unless they are so cooked they are not eatable. The people here eat this seed like 'Arhar ki dâl' in India. The people call it here 'fûl'. They eat it after mixing clarified butter into it in a large quantity. A little further, there was seen a flat area where city refuses were thrown out by means of carts and mules. There are heaps of refuses up to a considerable distance, but the ground being sandy it absorbs all the moisture and thus prevents the perishable things from producing any bad smell. If there exists any such bad smell it is very trifling so that it would not poison the atmosphere.

Going a little further, I was attracted by a green bed which on enquiry was found to be called 'Birka'. Birka is an Arabic word meaning a tank. It takes its name from the tank situated close to the base of the range of hills. There is also close to the tank a grove of date-palm in which bunches of dates hang from the trees and look very nice. Some of them are half ripe and the children eat them very gladly. They call such half ripened dates 'Sudi.' When the dates become rather pale they call them 'Yalha' and when they are ripe they are called 'Rutab.' From the mountain side there flows a small stream of water passing through the tank. The water is a little brackish but it is drinkable and is far better than the

water of Kâmrân. I saw a few green fields beyond this grove and some persons in white garments strolling over the walks. This piece of land bearing the green field was, it is said, some time past a good garden and now it is owned by some nobility of the city jointly. It has been leased by them and the lessee can only derive his profit by cultivating the 'Barsim' which he sells to the camel-men. In some beds there are Makka and Kapas (cotton) plants and some vegetables like Turai, Kadû and Bhindi. A few plum trees are also standing whose leaves are smaller than the Indian Beri leaves, but the trees are higher. They are not so extensive and bushy as the Indian Bers. One of these trees is blossoming although it is not the proper time for blooming. I saw the plums also; they are small in size like the 'Unnab.' On my return from the walk some Baddus met me in the way carrying some guns with them. I signalled to them and called them towards me. I saw their guns which they very gladly showed to me. They were percussion cap guns and their stocks resembled those of match-locks of India. I was at a little distance from the Haram when I heard the cry for the Magrib prayers. I made haste and immediately after the cry came to an end I reached the gate 'jiâd' of the mosque and there joined the prayers.

21st May 94=15 Zikad 1311 A. H

MECCA-MONDAY.

The houses of the city of Mecca are of the same dimensions as of Jedda. The wooden lattice works in the interior part of the houses are generally very nice looking. The houses are generally constructed of stone. In some of the buildings there has been done a little brick work in an ornamental form simply for show and it has been the fashion since late years. Yesterday, I forgot to say, that I had seen some brick kilns also towards the Birka. Every building here has some stories and during the Haj season the owners let such of those stories to the Hajis as they find out of their use.

The people here take their food early. They take their break-fast at 8 o'clock in the morning and their dinner before sun set. The, parâthâs, of both Jeddah and Mecca cities are wholesome food, some of them contain minced meat and some eggs. They are made with sugar also. Halim is made here very delicious. The flesh of Dumba is mostly used by the rich people and the middle classes. There is a particular market for the sale of meat but the flesh of Dumba is sold in many places in the city. Some Musalman Natives of India, the Hindustanis and the Panjabis keep shops of confectionery in the city.

22nd May 94=16th Zikad 1311 A. H.

MECCA-TUESDAY.

This morning after the morning prayers, I issued from the gate of safâ and proceeded towards Jabal

Abu Kubais situated East of the Baitullah. The houses are built on this mountain up to a considerable height. I, at last, going up the mountain came across a mosque where I took rest for a while under the shadow of the mosque and cooled myself at the same time with cool breezes. After a good rest, I entered the Mosque. In fact, this is the spot where Bilâl used to cry the Azán. This mosque has been built here by some rich native of India to commemorate the spot. No one attends this mosque for the purpose of reading the prayers, but those who visit the place read two prostration prayers like other visiting places. I also performed the two prostrations and; after dropping something before the keepers of the mosque, I proceeded further. I had gone a little to the east when I saw some labourers breaking stones and on enquiry it was found that they were breaking the stones for the owners of the mountain within their various limits. They were given contract for breaking stones for building purposes. On the same mountain, I saw the very place where our prophet had with the single sign of his first right finger divided the moon into two halves. From this mountain, I had such a strange view of the city of Mecca that for a long time the impression did not leave me. The city is surrounded on all the four sides by mountains and the Kaba and the nice building of the Haram Sharif are situated on levelled ground exactly in the middle of the valley. On the North, the 'Jannat-ul-mualla' (the cemetrey) shows the frailty of the world. The city buildings afford a good scene to

the view and there is not a piece of ground without some inhabitation. On the west there appears Jabal Umar. There are three forts strongly built on three different mountains guarding the Haram Sharif from all sides and standing as guard on look out which would never admit them even to twinkle their watchful eye, as if they were awaiting a signal and were ready to destroy in a moment whatever they may be required. On these fortifications flags are hoisted each Friday and as the fort of Jiâd is in proximity to the Baitullah in the south it is required to do the duty assigned to it. The guns at the evenings when the moon becomes visible and at the fixed times of devotion during the pilgrimage time are fired from this fort. From this mountain (Jabal kubais) the city of Mecca looks like a flower bed. The flocks of pigeons flying within the Haram and the Hâjis circumambulating the Kâba add so much to the beauty of the scene that the sight is never satisfied from gazing at them. The sun had begun shining more brightly and giving more heat, so I left the place for home.

23rd May 1894 = 17th Zikâd 1311 A. H.

MECCA—WEDNESDAY.

We passed a warm night. The people of this country generally sleep on the roofs of their houses after hanging the mosquito curtains, so that they may be saved from mosquitoes, but we do not find so many mosquitoes here as we have met with in damp places. We also sleep on our house roofs and

put curtains round our sleeping place. Notwithstanding the hot season, the water here is as cool as ice.

It is very wonderful to relate that as soon as it is filled up in a surahi (gurglet) it begins cooling and at the utmost it takes perhaps half an hour to be cooled. The morning was also warm and so I went to the Zam Zam well and there I bathed comfortably. On my return, I issued from the gate Ziadah and while going along, I noticed that one of the marble columns of the peristyle (Ziadah) was somewhat crooked. I then examined it carefully and there found that the roof of the colonnade had also a crack. Some repairs might have been done from the upper surface of the roof. The columns of marble are cylindrical but not all of them of the same colour or workmanship. After every three marble columns throughout the cloisters, there intervenes one thick pillar made of hard stone and cemented with lime. They are so built in order to make the building stronger. The marble columns are strengthened with iron rings which are four fingers in breadth. The floor of the cloisters is paved with hard stones of various shapes and sizes and cemented with lime. The floor of the inner yard of the mosque is also of the same dimensions, but the pavement of the yard is incomplete in many places. There have been left causeways five feet in breadth leading from the doors towards the Kaba paved with the same sort of pavement which is 6 inches high from the surface of the ground. The ground left out without

pavement is covered with Bajri or gravel. The devotees derive some advantage from such gravel covered floor, for the floor is not so hot as the pavement. I have often noticed that the pavement surrounding the oval walk of marble is, when compared with the latter, very warm. The marble walk round the Kaba is not so warm, not because it has a pavement of marble slabs but because the lovers of God do not cease circumambulating the Kaba and thus they shelter the pavement from the rays of the sun falling upon it and bear the sunshine on their heads. The roof of the cloisters is hemispherical and is divided into domes each of which is supported on four pillars. The lower parts of the domes from inside, while touching the columns, are streaked with various colours.

24th May 94=18th Zikad 1311 A. H.

MECCA—THURSDAY.

The weather has been cloudy since yesterday and this morning the wind has given indications of some rain having fallen elsewhere. The sun was not seen for the whole day. There was a blast of wind too after the Magrab prayers. There came several pilgrims to-day travelling from the east and the west. The yard of the mosque appeared full at the Magrab congregation and to-morrow at the Friday prayers I will make an estimate of the attendants. It being a cool day I issued from the gate "Dureba" after the *zühr*, in order to see the market. As soon as I was out I saw the market

of slaves where a few of the Ethiopian slaves, both male and female, were seated for sale. No stop has been put to slave dealing as yet in this country, although I find from enquiry that new slaves are to be found now with great difficulty. The difficulty in finding new slaves, they say, has arisen on account of some obstacles having been put in the way of the trade by the British Government. God knows the best but this is the fact that the price of slaves has risen very high and that none of the slaves found in the market is a new comer. To-day is the birth-day of our Queen, the Empress of India; may God save her ! We raise our hands to God and pray that her reign may exist for ever. Amen ! Seeing the condition of the slaves we do now value the blessings enjoyed in freedom. On the road going to Jannatul-mualla, there is an old mosque which is now-a-days occupied by an academy. It is said to be the mosque of the Halimâ dâi (the milk nurse of our prophet Muhammad). The markets in this city are very properly arranged. Arms are sold openly without any restrictions of law and every body is at liberty to purchase or sell them. The people generally arm themselves with Jambîâ (Dagger) which is a cutting as well as a piercing weapon. They have various shapes, some of them are like long pointed knives having their edge on both sides and others are like curved swords with edges on both sides. I did not see any Jambia shorter than one foot and longer than two feet. Their handles and sheaths are often ornamented either with silver coating or with gilt. People

wear it across their waist. Smaller Jambîâs are often hung up in small leather thongs at the waist, so that their points are downward. The Baddûs who wear long Jambîâs cannot pass straight through narrow places or doors, for the Jambîâ would be an obstacle to their going further. They keep the handle on the right but do not stretch it much, while on the left they, owing to the length of Jambîâ, cannot swing their hand. Jambîâ is the particular weapon of Baddûs. There appears to be no invention in the weapons. All of them are of old fashion. The fire arms like guns and pistols are all of old fashion. Most of the guns seen with Baddûs are of long barrels of which they seem to be very fond. But none of these guns appears to be kept in its original form. If the barrel comes from one maker, the lock and the butts from others. It appears, as if disabled weapons are acquired by the Baddûs from different countries and mended in their own localities. Some of the shop-keepers produce revolvers but they are all second hand ones.

25th May 94=19th Zîkâd 1311 A. H.

MECCA-FRIDAY.

Last night there were clouds hanging in the sky and at 3 A. M. there were signs of rain coming down, for some drops fell down. It remained so up to noon when the clouds began to disperse and all hopes for the rains were then gone. It being Friday to-day, people had begun to enter the mosque from 10 A. M. and as the sun was concealed

in the clouds, they took their seats in the open yard of the mosque in various places. It was the exact time for the Friday prayers, when sunshine began to percolate from the clouds but still it was not disagreeable, for the clouds did not disperse altogether, else the heat of the sun would have caused a great deal of trouble amongst those who came for prayers. In my estimate there were 35,000 pilgrims who had placed their foreheads on the ground at these prayers. For women, a portion from the cloisteres and the yard as well have been staked aloof, so that they have every convenience in performing prayers separately from men and with all their modesty. In this country the 'Parda' system is not what it is in force in India. In India, women are confined by four walls, while in this country their person only is protected according to the Shara. All the women of noble birth, whether rich or poor, live altogether modestly and are free at the same time. No one prevents them from going into the mosque nor any one objects to their visiting the market in order to purchase commodities. It is apparent that while in the market they may become an object of thousands of eyes looking at them, for in fact there they are the point of thousands of sights radiated from all around. But, really no one gazes at them in order to molest their modesty and moreover no one can possibly disturb or harm their nobility, decency, chastity or modesty in any way. The inhabitants of this country never cast an evil eye and so they are not molested in any way.

The foreigners look at them with strange looks simply in order to satisfy their curiosities. But, by such looks no advantage can be gained, as on account of their veils the outline of their faces cannot be discerned, for the women of this country cover themselves from top to toe with burká sheets and have stockings on their feet. No part of their body with the exception of eyes can be seen and even the latter cannot be seen unless intentionally crossed by a piercing gaze. It is much to be regretted that the gentry of India would not adopt the system of this country, owing to various ifs and buts and owing to their finding a great difficulty in giving up the custom so old and so widely spread. It is true that when the rules of decency have been defined and adopted there by a large society, then to leave such rules at once or even to think of leaving them, will appear as if it were a tendency towards indecency; although, as a matter of fact it is not against the Shará nor it causes any disgrace or harm, with regard to the societies of other nations, beyond its giving a vent to a temporary humour among our own society. If God so pleases that the Parda system of Arabia be adopted by us in India, the state of our national health will be much improved and there will appear an immediate increase in the number of births and a decrease in deaths. But who expects that the Mahomedan women of India would ever be released from their four-walled confinements? The great difficulty, with regard to the Mohomedan Pardá system in India, is that apart from being people of different

nationality there live in almost all inhabitations whether large or small people of different religions and sect and although the revolution produced by the time has a tendency to cause the people to be governed by the same principles, yet there exists a wide gulf between the social manners of the various communities. Under these circumstances, it appears to be almost impossible to give up the Pardah system for an uncertain period.

26th May 1894 20th Zikad 1311 A. H.

MECCA—SATURDAY.

The wind has been blowing cool since the dead of night and the day is very bright owing to the sky having been cleared of the clouds. The markets here are pleasantly cool as the sun-shine is not felt there. In India it is the custom to visit the markets in the evenings but here it is very convenient to go out shopping in the middle of the day. Much of the market commodities are disposed of at the noon-time. The draperies and groceries here are worth seeing. There is a great demand of silk cloth in the market and the silk chints of various colours made at Constantinople are sold here to a great extent. The woolen fabric of various nice sorts and their chints made at Constantinople are found here in many shops; but the woolen cloths are not thick and the shop-keepers say that the winters here are not so cold as to cause any demand for thick woolen clothing. Among the woolen cloths 'dubait' is demanded in large quantities. Every Arab is

seen clad in Dubait Abá. This cloth is of various colours and is sold cheap too. The retail vendors of various small commodities sell watches made at Constantinople, tea necessities, shoes, silver ornaments of best workmanship &c. The measuring yard used here is of 12 *qirahs* (=27 inches) as compared with that used in India and is called 'Andâzâ'. The market is full of Stambouli articles and the articles of France are also seen here in a large number. The iron made articles of Sheffield and Birmingham are much valued here and the shop-keepers sell them very dear. While selling them they call them "Ingrezi" scissors, knives &c. They are generally imports of those towns. The embroidery work of Stamboul is very shining, glaring and durable but not pure. I saw at a shop buttons and precious stones of Rangoon. The Bombay mill flour is generally sold in the market, but the prices are often very high.

27th May 1894=21st Zikâd 1311 A. H.

MECCA—SUNDAY.

After the morning prayers to-day I happened to pass through Khandrisâ. In these quarters there are a mosque, a Rubât and a school built by the late Moulvi Rahmatullâ. The Rubât and the school are fully used. The mosque is kept by a Bengali caller to prayers. He says that owing to the mosque being built in the vicinity of the Haram Sharif it is not used much as a house for worship and it is simply seen as a nice building. This is the fact that

he said and the Harm Sharif being near, the worshippers would of course run to it. After all, these buildings are nice and strong. The natives of India have not only opened their shops in this city but are permanently settled and have constructed their houses too. The Indians are found inhabited here in every quarter. Close to these quarters there is another quarter called after the name of Shubaikâ in which there is situated a cemetery with broken enclosure walls. It is said that last year, deaths by the epidemic have added much to the cemetery and really I see there hundreds of new graves, many of which are levelled to the ground. Generally, the graves have no masonry constructions of whatever kind but they are marked on the ground simply by putting down stones which show the indications of human burial. The few graves, which especially have the platform, the tomb stone and the epitaph, belong to the foreigners and not to the Arabs. Making supplicatory oblations to the dead, I returned to my home repeating in my mind the Sadi's verse :

“ Do good to all and count the life a boon
Before you hear one leaving world so soon.”

The clouds were hanging on the sky since the very morning but none of the experienced men ever expected a drop from the sky. The season has been cloudy now and then since many days but some times the clouds disappear and some times a few drops fall from the clouds. I often asked the people if it would rain but in their response they often

disappointed me from expecting any rains. Notwithstanding that there was now and then the flashing of the lightning and thunder and some times the clouds seemed giving out from their gloom trifling showers also, the people would not expect rain. But to-day all the disappointments had a sudden change. We had some talk on religious matters while sitting in the Haram Sharif before the Asr prayers, when we perceived that the sky put forth a new colour, the clouds had concentrated and there appeared every sign of rains. The wind brought us the scent of rain, as if, at some far distance it had rained, for the fragrance was of a sweetish odour like that produced by water falling on dry earth. Within a few moments, there was heard a gentle rustling and our eyes discerned from a great distance that there were slight showers coming down from the sky. And now, all round, the eyes were raised towards the sky and in every mind there arose a keen desire to see the water pouring down and every one longed to see himself all wet by the water of the spout of the Kaba. The showers at last began to increase and now every eye was fixed to the blessed water spout "Mizab Rahmat." The showers gradually increased and the people rushed at and assembled beneath the water spout. My companion, the Moulvi Sahab, also delightfully ran through the 'Hatim' enjoying the cold showers. The people thronged in the 'Hatim' in a moment and there was no more room left for a footing. Numerous hands were raised for supplications towards the spout and the eyes with

a deep suspense were fixed to the spout anxiously longing for drops from the spout. Cries were raised to God, asking Him to have our sins washed away by the merciful water. The mind was free from all anxieties, no difference was left between rich and poor, no one thought of the one or the other and the souls had so closely combined together that they had become one body. Within a few moments the prayers were granted by the great Grantee and His mercy was in its perfect sway. The dazzling silvery drops were now seen falling from the golden 'Mizâb Rahmat.' All anxieties were removed from the minds which were sunk in deep thoughts. Some people were bending their heads downward, so that a few drops may fall on their heads from the spout, some were raising their hands high, some had cups, some mugs, some gurglets and some had tied mugs in stick and raised them, so that perhaps they might get some drops of water. After a short while the dropping from the spout was at an increase which carried the washing of the roof of the Kaba. The beard of the spout, as it was swinging in the air, began to sprinkle water on all sides. Those persons who were rather at a distance took their caps off their heads and advanced them by their hands in order to get a drop soaked in it. Some of the people had taken off their turbans and were undulating them for similar purposes. But no one was disappointed, because the water, which was rushing out of the spout in large quantity, was sprinkled by the golden pendant as it was brought in motion by the wind. Now, the people under the

spout were waving according to the movements of the falling water. They were people in Hatim, collected from various countries and there was such a massive gathering that it was impossible to see the ground under them and it appeared equally impossible to distinguish one from the other. I, also ceased to use my limbs and quietly left myself, as if paralyzed, in the midst of the throng which was in motion beneath the Mizâb. At last, I realized my hopes and got a new life by having the roof water sprinkled over me. There did not fall as far as my knowledge goes, a single drop of water on the floor. The Mizâb water up to the last drop was taken on the heads and eyes and in addition to it the rain which was to fall on the surface of the Hatim enclosure was also dried up on the persons of this large body of people. Some of the people were seen rolling on the floor of the Tawaf pavement in the rainy water round the Kâbâ. It did not rain much and yet it was sufficient to wet the ground. A few moments after, the Azân for Asr prayers was cried out and after the prayers we left the Haram for our home very joyfully.

28th May 1894=22nd Zikad 1311 A. H.

MECCA-MONDAY.

After the morning prayers this morning I left the Haram Sharif for Jannatul-muallâ. We visited the tomb of the venerable Khadijatulkubra, (may God bless her !) and then read supplications on many other tombs of saints. This is a very large cemetery

containing many cupolas. As in India, the tombs of some families are in separate enclosures. The tomb stones erected on the tombs of Turks are topped with Turkish cap or turban in sculpture. The Arabs make some objections to these sculptures. Here, people erect generally two stones on the tombs at the head and at the foot sides and instead of either any flowery or shady trees they often grow aloe plants near the tombs and these plants are staked with iron wood. Clearly it is out of common sense to have these aloes fenced with so costly pales, the reason being that the ground being rocky no other plant but the aloe can either grow or remain. It is for this reason only that the aloes are so valued here. In some of the domes there were seen specimens of very beautiful 'Tugras' and other hand writings hung up on the walls.

In the west of the cemetery there is a slaughter place situated between the hills. It has separate spots fixed for the slaughter of camels, cows, sheep and goats. This slaughter place is not very far from the city but is situated in privacy, surrounded by hills from all sides. There is a way, which passing through this place, goes to Medinâ. While returning from the cemetery I saw a house on the road like a 'Tahkhânâ' called the Masjid of jin. It is said that the genii in the mosque had professed the 'Islâm' from our prophet. There is a small bed of flowers on the back of this mosque with a small opening of the canal from which water is pulled both for drinking purposes and for the watering of this bed of flowers. This place is very

cool. I left the mosque and on my way I met some coolies carrying tin pots in their hands and on enquiry I found that they contained dis-infectant powder, which the labourers were going to sprinkle in various places to purify the atmosphere. The prudence and the foresight of the Turkish authorities here is, in this instance, worthy of praise.

29th May 1894 = 23rd Zikad 1311 A. H.

MECCA-TUESDAY.

It is very warm to-day and the sun is giving out intense heat. The simoom has been blowing till after sunset. Some people say that the heat in this country is never felt more than what it is to-day. But how can I believe in this for I see there is to come a season expected to be hotter than what it is now. The Indian pilgrims have now ceased to come, for it is said that 'Zubaida' was the last steamer that brought the pilgrims from India. But the Egyptian caravans are coming daily without fail one after another. The congregations in the Haram Sharif are now a days worth beholding. The magrib prayers were performed, as we often do, both by me and by Moulvi Sahab on the roof of the Hanafi Musalla. The huge congregation of worshippers in rows moving in this vast yard of the mosque looks similar to the high waves of the ocean. O God ! increase thy house in respect, greatness, eminence, honor, awfulness, exaltation and holiness. !

30th May 1894 = 24 Zikad 1311 A. H.

MECCA-WEDNESDAY.

The weather is still hotter to-day. Not-

withstanding the intense heat, the lovers of God are busy in performing the circumambulation exactly at noon. They feel pleasure in walking over the burning pavement of marble. God knows whether this country produces 'Khas' or not. In this city even the Government buildings have no 'khas tatties'. The people of this country are habituated to live in such heat without the khas tatties. In the dwelling houses there are a few stories which remain cool but it cannot be said how much comfortable they can be. But the thing is that every country has a local custom. Had there not been camels and donkeys here, there would have been a great difficulty in the ordinary business. These two animals have good many qualities and their constitution is particularly very suitable for the country. Under such burning sun when the donkey is unloaded, he finds a great comfort in sprawling over the burning sand and he does not want to leave the sand. The camel ruminating the cud with his half shut eyes, sitting *crosslegged* beneath the burning sun, looks very docile and he appears to be so content, as if he were no more in want of anything. If he gets a little hay it is enough to satisfy his appetite and if he be able to get a handful of green 'Barsim' leaves, he gets perfectly satisfied. He looks towards the hands of the man who brings the fodder for him with great eagerness and on reaching it to his mouth, he appears to show his gratefulness by his looks. These both animals look at strangers as harmlessly as at their own country people. They are very

obedient to their owners and always ready to do what is required of them. They do not know how to bite or kick. What can be more urged in favor of their being very obedient is that the camel does not require a 'Nakel' (halter) and the donkey a bridle. Both of them work by signs and are fully controlled. Load them as much as you like, they would not grumble and make them go as much as you wish, they would not look tired. If they are not properly fed or given water they do not complain. They are very quiet and are never seen fighting or kicking one another. They look nice and are very familiar to their stall. I do not want to say any more about the camel but I have still left something more to speak about the donkey. The donkeys which are used for riding go with great ease and celerity. Their hairs are cut in various manners and as dressed so to make them beautiful. Nice saddles are placed on them like those on horses and some of them are also bridled.

31st May 94=25th Zikâd 1311 A. H.

MECCA—THURSDAY.

The weather is so warm to-day that the simoon was felt blowing now and then, while I was circumambulating the Kâbâ this morning. Now a days the number of people has so much increased that the marble walk is over-crowded and people get out of the marble pavement while circumambulating. Although the Mutavvifs abound here yet the excess of pilgrims has rendered it necessary for the small boys of the cicerone to assist the pilgrims

in performing the circumambulations. Some of these boys are so small that their voice would scarcely be heard by the pilgrims in their groups and also there is always a danger of their being trampled by the crowd. Some of the pilgrims take up the boys on their shoulders and the boys look very nice while reading prayers to their groups. Some old decrepits are carried on Shibries over the heads of the crowd to perform the circumambulation. Some of the women display a great deal of magnanimity and notwithstanding the long journey they have made and the hardships they met in their way, they go on circuiting in the intense heat, bearing the young ones in their arms.

Owing to the excessive heat of the weather, people are seen now and then bleeding from their nose but the disease is confined to the people of this country only.

1st June 1894 = 26th Zikad 1311 A. H.

MECCA-FRIDAY.

The intensity of heat seems to have a tendency to decrease, yet it is difficult to go out in the sun. Those who have read the Friday prayers to-day under the sun on the stone pavements are much more to be applauded. Approximately, there were 42,000 votaries in the prayers to-day. The 'Imam' (leader) read the 'suras' from Koran so short that the prayers were over probably in 5 minutes. The short prayers for such a huge congregation in such a heat are very appropriate. The Mohamadans of India should take a lesson from it, for it is a good

guidance for them. The Haram Sharíf is surrounded by buildings on all sides and they have their windows opened into the Haram. The individuals living in these houses, whether owners of the house or tenants, often perform their prayers within their houses as they are supposed to have joined the congregation. They are not required to attend the mosque in particular. Most of these houses belong to the Haram Sharíf and are let to Hájis and used for other purposes. At some of the stories connected to the surrounding building, the Sharíf of Mecca also comes to join the prayers now and then. To-day also he come. Although it is specially necessary for him to attend the prayers within the mosque, but it is said that he is afraid of some danger and so he takes such precautions. The old story related about him is that a dozen of years ago one of the Sharíf's brothers was slain in Jaddah by an Afgání faqír and hence he takes the precaution. But it is somewhat puzzling to see the relation between a faqír, the murder of the brother of Annurrafik, the present Sharíf and the precautions. It is difficult to rely on the story unless the real history of the case is known. God knows the best what had happened there.

2nd June 1894=27th Zikad 1311 A. H.

MECCA-SATURDAY.

It was somewhat cloudy this afternoon and it was thought that it would likely rain, but after a short while the clouds disappeared and the sun looked bright. It has been ascertained to-day that the

cicerone Abdul Halim had some quarrel with one Sheikh Bande Hasan, a pilgrim from Lucknow, who has brought a charge against him. The Mutavvifs have various sorts of ill feelings and animosity amongst themselves on account of the distribution of the pilgrims. He is the same Abdul Halim, who on hearing me as an intended pilgrim, had gone to see me so far as Gonda and about whom I have made some remarks on the 12th and 14th April, whilst in Bombay.

3rd June 1894 = 28th Zikad 1311 A. H.

MECCA—SUNDAY.

There is a daily increase in the number of pilgrims and now people are seen in crowds everywhere. In my estimate about 75,000 persons can read the prayers conveniently within the enclosure of the mosque. There is a persistent rumour throughout the city that the Egyptian 'Mahmal' will approach the city to-morrow. The word Mahmal is an especial term and it means that the Khadev of Egypt submits the covering for the Kaba on camels. This black silk covering, in which the 'kalma' is interwoven every where and which has a band of two feet in breadth in the middle of its height for all around the Kabâ containing a few verses of the Kurán and the names of the Sultans embroidered in golden calligraphy, is prepared and sent annually by the Khadev of Egypt. It forms a part of his tribute.

4th June 1894 = 29th Zikâd 1311 A. H.

MECCA-MONDAY.

Last evening there was a letter for me from Maulvi Md. Said requesting me to join the meeting to be held for the examination of the boys of the academy, Saulatia. In compliance with the letter, I joined the meeting this morning. In this academy the Kurân reading is specially taught in addition to other subjects. The examination held to-day was in the Kurân reading and after the boys were examined, the two Kâri teachers read the Kurân in seven different tones and were given thousands of praises by the audience. There can be no doubt that this meeting of the conference was a very happy one. The Mahmal procession entered the city this morning. Every one said that to-day was the 30th of Zikâd according to the Mecca calculation and that the moon will therefore be visible this evening. But there was no reason apparently for the moon to come out this evening and I had relied on our Indian calender, according to which it was the 29th of Zikâd to-day. Well, we were silent and awaiting the evening when question was to be solved. In the evening, the minarets of the mosque had begun to be illuminated before the magrib prayers and this led every body to believe that the moon had appeared. But soon after this, the light began to be extinguished and this supported the correctness of our date. Now, every one understood that it was a mistake to have the minarets illuminated before the moon was visible and that non-ap-

pearance of the moon was the cause of the lights being put out.

5th June 1894=30th Zikad 1311 A. H.

MECCA—TUESDAY.

Had the Meccan date been correct it would have been the 1st of Zilhaj to-day, but it was on this evening that the crescent of 1d was seen in the sky and to morrow will begin the month of Zilhaj. As soon as the moon was seen they began to decorate the minarets by hanging burning lanterns from their balconys. Every minaret at its both stories has illumination in 2 and 3 rows of lamps which look very nice. The illumination of minarets will be continued up to the end of the month of Zilhaj. The interior yard of the mosque at the time of seeing the moon was crowded all over and the first finger (Angushte shahadat) of the right hand of every body was raised to point out to the crescent. Every body was seen gazing at the crescent and at the same time pointing out to his fellow companion, saying 'see that is the moon.' There were thousands of hands raised up for supplication after the crescent was seen.

The kafilas are coming in great numbers since yesterday and there is a long thread of caravans from Madinâ. There is now no street and lane of the city without rows of camels. Heaps of shugdufs are seen every where. There is a huge concourse assembling in the multitude.

There is a big School in this city existing since about 12 years in which primary education

is given in Turkî, Arabî and Farsî. Arithmetic, History and Geography are also taught. But, the school is not a flourishing one.

To-day the Kaba has been invested with the white Ihram.

6th June 1894=1st Zilhaj 1311 A. H.

MECCA-WEDNESDAY.

After the Asr prayers to-day, accompanied by Sheikh Rahmatulla, I took a walk and passing through the quarters of Hartulbâb and Jarwal went out of the city. This skirt of the city is called Zâhir. A road goes from this place to Medinâ. We saw thousands of camels coming from Medinâ in a row which did not come to an end. The caravan link has been so seen since 2 or 3 days. Some military tents are pitched here and some horse-men and infantry are also seen here. From enquiry I came to know that the squadron has brought the Kaba veil from the Khadev of Egypt. In front of the camp, there has been placed the Mahmal with its 5 'gumzis' and with a covering of green cloth, on which there were sewn some Kuran verses. They say the veil of the Kâbâ was carried in this Mahmal. At this place there is a four-walled enclosure which is named after the Sharif garden. This enclosure is not yet complete. It has five doors. We entered it. The water for irrigation has been brought within the enclosure from the Zubaida canal. The piece of land enclosed by the walls has no appearance of a garden. There is a small bed which looks green and in which the ordinary plants

of Amrud are placed and in place of garden there are a few Belâ plants and 2 or 3 rows of Guldâûdi and Karanphul plants. Even the walks are not good nor is there a green sward of grass. Just like the petty cultivators of India who grow some vegetables but who cannot look after them, this garden is in a wretched state. I saw here and there a few cotton plants too, but to speak of vegetation in particular, the garden contains a few beds of *check* and *marsa*. Between these beds there has been watered a spot of only 10 × 8 feet, upon which are placed an oblong throne and a bench both made of marble. On enquiry I find that these *Takht* and bench, which form a part of the decoration of this garden, were presented to the Sharif by the Indian chief of Chhatari. Close to this spot a small tent is pitched and it is said that the place is a favourite resort of the Sharif who enjoys here his evenings now a days. In the middle of this enclosure there is another enclosure having a broad walls of 6 feet thickness. This enclosure is also incomplete. It is said, as also appears from various marks to be the case, that this central enclosure will form a tank of water. The canal water will be brought from a height of about 12 feet, which is the height of the walls from the surface of the ground. The watering of the garden will thus be easily carried out with a flow of water in excess. Fountains can be made in suitable places. But, who can tell or expect that this garden with a flourishing one? It is not the first attempt to have a garden in Mecca, only a short period has elapsed

since Usmán Pashâ, during his time of governorship, devised a garden in this very valley about 2 furlongs from this enclosure, close to the city. It is further said that the garden had been already prepared but to behold now, it is all ruined and mixed into the dust, leaving a few broken pieces of walls which indicate the existence of there having been a garden in some time past. Its various angles on the surface of the ground represent the outlines of beds of flower having been watered in some old time. On this road, in the quarters of Jarwal, there is situated the tomb of Ibrahim Adham.

7th June 1894=2nd Zilhaj 1311 A. H.

MECCA-THURSDAY.

As the Haj time approaches nearer, the swarming of the people is increasing rapidly. There is not a lane or opening without a crowd of pilgrims. May God keep the atmosphere normal. Last night it was cool and even the day was not visited by the simoom. The merchants and dealers in petty things have now a good occasion to raise the prices. The commodities have hitherto been sold very dear but this is high time for them to be sold at still higher rates. It is not to be considered a matter of any curiosity, that in spite of the enormous number of pilgrims the market is full with all necessities. All sorts of esculents are heaped in excess and what looks strange is that whatever thing is required can be had from the market. The foreign goods of merchandise of wool and cotton textile, of metal &c are sold as curiosities to a great extent. The

people who think that English currency notes or gold mohars are not exchanged here form a wrong idea, for I see that the foreign coins find place in the market in large numbers and they are exchanged into other foreign coins or bartered with other articles as the case may be. It is at the same time left with the merchants to accept the coins more or less in number; according to their wants in the barter. Those who stand in need of the coin do not diminish the real value of a certain coin but sometimes allow a discount for the exchange. Owing to the exchange duties the silver is cheap here too and the silver pieces are proportionately priced cheaper.

8th June 1894=3rd Zilhij 1311 A. H.

MECCA-FRIDAY.

I have neither heard of nor seen such a huge congregation of 'namazis' as are collected to-day for the Friday prayers. At least, there were 80,000 'nimazis' who were one and all paying serious attention to the words of the Imâm and to his cry of 'Allah akbar.' There was not a single instance in which any sort of mistake was made by any of the adherents of the leader. God may strengthen the Islâm, how are His slaves ready and heedful to His commands. They had begun to collect in the mosque, this morning since 8 A. M. so that they might not lose the opportunity of selecting their seats. Like a stream of water, the 'namazis' were flowing out of 39 doors of the Haram and they (those who were late) did not cease to come in, even after the prayers had come to an end. The prayers had

begun exactly at half past twelve and finished within 5 minutes. More than half of the open yard of the mosque was occupied by the 'namazis' and although the sun was very hot yet the orthodox religionists endured the heat very gladly, as if it had no other effect than that of the moon-light. They prostrated before God on the burning pavements of the stone. The crowd was so dense to-day, that if I were to base my calculation on that, I would say that more than a lâkh of people could read prayers at one time in the mosque of the Haram.

Issuing out from Babi Ibrahim, I noticed a printed notice issued by the Sultân stuck on the gate. This notice is dated the 1st of Shavvâl 1311 A. H. It is printed in 3 languages i. e. Arabi, Turki and Jâwi and is intended especially for the Jawis and generally for all the Mohamedans of whatever nationality and power they may be. As the charges for conveyances are being raised higher than the moderate charges would be, so the notice is issued to the effect that in case of any exactions and oppressions, the door of equity of the Sultan is open to all for hearing their grievances. The sympathy for the Islam and its patronage are clearly oozing out of this notice and it is just as it ought to be. But, looking at the state of Indian Hajis, I find some occasion to pity and I think that it is not out of place to regret that the Turkish power is not yet fully aware of the circumstances of the pilgrims, who visit the sacred city from regions and places far away, else they would have done much more to clear the way and to protect the lives of

Hajis than to save them from mere pecuniary difficulties. I have a reason for saying that the power is not well aware of the state of things which the pilgrims undergo and it is this, that (1) the foriegners (the pilgrims) do not make any complaint, that (2) they have no means to lodge a complaint and that (3) the people of this place would not let them make any complaint.

Now I will explain it further as follows:— (1) The pilgrims do not make any complaint, (a) because the general faith amongst the pilgrims, Mohammandans, is that if they, during the pilgrimage, lose their lives or property, they lose them in the way of God or for God and so they would not care a bit for them, as on that account they save their faith and gain martyrdom, (b) because it is the general custom of the Indian Hajis that a single man only goes out for Haj out of one family and these single persons afterwards, as they meet together while travelling become companions to one another; but, in fact they have neither any relation amongst them nor have any such other connections which may produce any sanguine affection amongst them, so that in time of misfortune and calamities which may happen to their companions they may seek to lodge a complaint by way of sympathy, and (c) because the would-be Hajis, who repair for Haj without any companion, when looted and killed, leave no one after them to make a complaint. Their complaint is put to an end with their life and there remains none to send even words of the mishap to their friends at home.

(2) They have no means to lodge a complaint because, (a) The poor helpless Hajis are ignorant of the Arabic language (b) They are ignorant of the law of the country and the procedure in force, (c) They have not even a single notice for their guidance in the language of their country, (d) The employees of the Government do not understand the various languages and so they cannot hear the grievances and (e) when a pilgrim is robbed he finds himself spoiled and destitute of having any means and ability to fight out his cause.

(3) The people of this place would not let them make complaints, because (a) the people admonish the Hajis to bear calmly whatever hardships and oppressions they may be led to, because, they say, that such men who bear them are much more rewarded by God, while on the other hand it being the house of God, He becomes angry at those who complain and then destroys all the virtues of such complainers, (b) to complain, they say, is to disregard the Sultan, on account of which the employes would get the complainer imprisoned, (c) there will be, they say, a waste of time by lodging a complaint and a waste of money in offering bribes and further, they argue, that it would cause a great deal of trouble to lodge a complaint and that the pilgrim had come here for making Haj and not for making complaints and (d) they say that if the complaint is not brought home he, the complainant, will have no other alternative left for him but to die a wretched death in the prison.

Here, I take the opportunity of pointing out that

things like the above are talked over generally by the cicerone community to the pilgrims. They do so simply to defend the means of their unlawful gains among the Hajis and save their profit from any deterioration and loss.

I have still more to talk on the subject of life and property and I will bring it to the notice of the reader elsewhere in some proper place.

A great hum is made all through the city and every where there are seen preparations for a trip to 'Arafát'

9th June 1894 = 4th Zilhaj 1311 A. H.

MECCA-SATURDAY.

The city is much defective in sanitation now-a-days. Fever has spread in the city since a week or ten days and there have been some cases of vomiting and purging here and there. The people also die of fever. Yet, the state of health is not looked as abnormal, seeing that in a limited space there live lakhs of people up and down, just like toys arranged in our almiras. This is therefore no matter of astonishment if 10 or 12 die daily. It is not more than a week hence, when the people will all scatter. It is only 5 days hence that the Haj begins and from the 12th of Zilhaj the pilgrims will begin to return back to their homes.

There is a cry of 'Arafat, Arafat' in every part of the city. The merchants are producing to Hajis those useful commodities which will be needed at the Arafât encampment. They do not take the name of any thing but they simply call out the

word of Arafât by which they mean to convey the idea of purchasing the needfuls to the pilgrims. The tents and their cloth walls are exhibited at every conspicuous part throughout the city, so that they may be either rented or sold to the pilgrims and similar other useful articles of equipment are exposed everywhere for sale.

10th June 1894 5th Zilhaj 1311 A. H.

MECCA-SUNDAY.

When we had first visited the Haram Sharif we used to see several Hajis of India but now a days they are scarcely seen owing to the crowd and the eye seldom finds them out. Whatever side we look to, we find Turks, Egyptains, Magrabis and Bukharis. Of course Jawis are also in great numbers and the Arabs abound, for it is their country. In addition to the above races we find Ethiopians, Zanjibaris. Syrians, Iranis, Russians and many other races. God knows from what other parts of the world they come. We see good many varieties in dresses and styles. The tattooing and keeping hair braids on the head are still in practice among some people. They are for the most part seen among the Syrians and Egyptains. The Indians only bear good and nice beards on their faces. A few Indians wear long hairs on their heads but the shaving of the heads or preserving short cut hair is the general practice among all races. The mosque is so much overcrowded by prayerers now a days, that it is with some difficulty, that one finds a place to make a Sijdâ. Still more difficult is it now to circumam-

bulate, for the swarming people are pressing on one another. One among thousands can approach to kiss the Hajr aswad for it remains beseiged by the pilgrims. This stone of paradise, according to the traditions, is broken into many pieces and consequently it is united together in a good and durable position. It is inserted in the outer Eastern corner of the wall of the Kâbâ at a height of 4 feet from the ground. It is encircled with a broad silver band forming such a suitable curve and hollow, as to admit a bare head to kiss the stone very conveniently. But, when owing to the crowd it is not possible to touch it, either by the hand or by the application of the handkerchief, thousands of people simply raise their hands at it while making the circuit and thus finish the 7 circuits. Had the stone not been placed at such a proper corner and good position, it would have become impossible for the pilgrims even to see it from a distance. I do often notice in the morning prayers of Shafais that some people gain access by wedging their way through congregation to the vicinity of the stone, with a hope to get an opportunity to have a kiss of the stone and not waiting for the 2nd salâm (i. e. the left turn of the head). As soon as the Imam calls out the first salâm, they hurry up sallying forth to the stone for a kiss. But, even such persons, who for this purpose join the rows of prayerers in the adjoining places of the stone, do not all get the kiss. I often begin to circumambulate from 2 A. M. but as the Haj time is approaching nearer, I find the kissing of the stone impracticable.

Owing to excess of pilgrims it has become difficult to read supplications after the circumambulation at the Multazim, a place between the black stone and the door of Kâbâ and it is for this reason that the pilgrims, in great numbers, read the supplications after the Tawaf, between the zam zam well and the Mukam Ibrahim and also East of the zam zam well. Prostration prayers after the Tawâf are generally read in the Mukam Ibrahim and in the space situated between the Mukam Ibrahim, Shahi arch and the pulpit; but, when the pilgrims do not find sufficient place there, they read at various places all over the mosque. The Mohammedans of Shiâ sect also circumambulate in groups with us (Hanafis) and the only difference is that we commence the Tawâf from the black stone while they do it from the Rukne Yamani. They go circuiting somewhat crooked, forming an acute angle with the side of the Kâbâ in their front, while making an obtuse angle on their back. None of them belongs to India. They are all Irânis and I have often seen them performing devotions in the south of the Kâbâ; but, I never saw them joining any congregation at prayers. They often sit towards Bâb Ibrahim. The Irânis, while making the Tawaf, read the supplications from the books which they bear in their left hands. Some other people are similarly seen reading the supplications from the books in the absence of the Mutavvif; but those who have remembered them by heart do not any more stand in need of either the cicerone or the book.

There is a rumour to-day that the camel men have refused to hire their camels for Minâ because they are, they say, afraid that the Turkish authorities have like that at Kamrân, placed an engine on the way in order to purify the atmosphere. The Baddûs are a curious race. They would not be grateful to the Sultân of Rûm, who has for the sake of the health of pilgrims and in order to cleanse the air spent so much money and procured the machine. Do they not remember that last year the epidemic cholera had paved the Mina field with dead bodies? When I think of the deaths of last year a shudder runs through my body. O God save us!

It was the rumour since day before yesterday that owing to some mismanagement, Ratîb pâshâ the Governor of this place was deposed from his post by the Sultân and that another Wâlî was going to fill up the post; but, the guns that were fired this morning confirmed the news and it has been now ascertained that the services of Ratîb pâshâ were brought to a close in this country of Hijâz and that Hasan pâshâ Hilimî was placed at the head of the Government. It is said that as usual in a day or two 'farmân' of the Sultân will be read out for general information in the mosque of the Haram. According to both the calendar and the day of the moon being visible, it is the 5th of Zilhaj; but, it is said that the Kâzî had summoned the witnesses, by issuing proclamation, about the moon being seen and that after taking the evidence he has decided that to-day is the 6th of Zilhaj. If this is the

fact the Khutba will be read in the mosque to-morrow.

The working of the Postal Department of this country is not well understood by me. I have myself gone many times to the Post Office and seen that the officers and other employees of the Post office neither understand English nor Persian and not even the Urdu language. They know only Arabic and Turkî. It is a great pity that in this city of Mecca where people collect in multitudes from various parts of the world for Haj and where several languages are spoken, the postal employees do not speak even those languages which are mostly spoken by the pilgrims. I was obliged to take an Arabic speaking interpreter to-day to the Post Office and on my inquiring about my letters, the Postal Officers in their reply said that it was not the duty of the postmen to distribute foreign letters to the pilgrims. They had thrown out on the floor the foreign letters like waste papers, which were exhibited to the visitors who could find out and pick up their own letters. What can I do else on such an occasion beyond expressing my regret? If the Wali of Mecca were to pay a little more attention, all this may go right and all such difficulties may be removed.

CHAPTER IV.

HAJ AT ARAFAT.

11th June 1894=6-7th Zilhiġ 1311, A. H.

MECCA—MONDAY.

As soon as the 'zuhr' prayer time approached to-day, they began to decorate the pulpit. Flags of handsome green velvet of gold embroidery work were fixed to the right and left of the pulpit. A curtain of green velvet of gold embroidery was hung before the door of the staircase of the pulpit. This pulpit stands at the South-East of 'Makám-i-Ibráhim.' It is made of white marble with an elegant workmanship having a very beautiful sharp pointed steeple. It has a marble staircase with a fine door leading to the place where the preacher reads the 'khutba.' This staircase including the steeple is called pulpit. Its height from the floor up to the top is about 16 feet. From a distance, it looks as if made of a single block of marble stone. It has its walls nicely sculptured with many ornaments. The side facing the 'Baitullah' has some verses carved on it. At the time the pulpit was decorated with golden flower velvet it presented a very serene view. Seeing these preparations all the persons became convinced at once that the 'Khutba' will be read to-day. We had not finished our talk about the pulpit when our attention was drawn by the voice of Allah o Akbar by the cryer. People began to read the 'Sunnat'

prayers and as soon as the calling for prayer was over the congregation for 'zuhr' prayers was prepared. In short, soon after the prayers, the preacher took his seat on the pulpit and was seen raised from all sides. People began to run and gather round the pulpit from all sides. The sun was shining very brightly as if it was giving the greatest amount of heat and the guests of God were of opinion that they had to expect no other occasion than the present one for hearing the 'Khutba.' At last some with bare heads, while others with their turban or caps on and some taking umbrellas in their hands surrounded the pulpit in thousands. Those who were close by could distinctly hear the 'Khutba' and those also who were at a distance but who could see the moving of the lips of the preacher could make out the wordings; but, those who were so far away as not to catch the voice even were also content simply by joining the assembly only, as it is believed to be equally virtuous to join the religious assembly. I also, wearing my slippers intended for the use of the Haram, with a broken umbrella in my hand and in my humiliating attire as a miserable creature approached very near the pulpit. The old 'khatib' read out the 'khutba' in a loud and clear tone. He explained verbally all about the Haj rites. This old revered man was dressed in Ihrâm clothes. As soon as the royal investment was put on his shoulders after the 'Khutba,' he began to descend the flight of stairs. The people had all fixed their eyes at him and were ready to rush at him and to kiss his

hand and were only awaiting his footing on the floor; but, the eunuchs showed a marvellous activity and as soon as the curtain of the door was lifted up some of them cried out 'Tarik Tarik' and two stout eunuchs supporting the reverend old preacher carried him away with the greatest hurry. Hearing the 'Tarik Tarik,' the assembly was at once divided, a way opened and the old preacher was only seen going away. Some people followed the runners but could not approach them. Had the old preacher been not removed so rapidly and had a single touch of hands been allowed, it would have been difficult for him to be safe or to save his clothes. After the khutba it was now affirmed that to-day is the 7th of Zilhij. Now, if God pleases, the Haj ceremony will be performed the day after to-morrow.

The pilgrims have begun to repair for Minâ. Up to the Magrib prayers there remained only half of the Namazis in the mosque. The people are leaving for Minâ. We have also kept our luggage ready for to-morrow's departure to Minâ. After the zuhr prayers, the rumour was afloat that the Turkish authorities have given up their idea of purifying the atmosphere by means of the machine and that the Baddûs would raise no more objections in giving camels on hire. We performed both the 'Tawâf' for Haj and the 'Sai' between 'Safâ' and 'Marwâ' after the Magrib prayers. We thought we had to begin to run the course at the time when there was no hope of large gathering but on going from Safa to Marwâ we saw the way crowded up by

people. Women were generally riding on donkeys and mules and some of them were going on foot also but all men with the exception of a few of old age generally went on foot. The atmosphere was so much full of dust that it was difficult to breathe. I had to apply very often my handkerchief to the mouth so that the dust may stop going in, at least for a moment. The crowd was such a thick and large one that we were afraid of being crushed at every step. It was very lucky at that time that the horses and the donkeys were so quiet that they did not show any sign of wickedness. They took their riders all calmly and pleasantly, moving safely among the crowd as if they were so trained. Praise be to God ! The donkeys of this country are competing with the horses, while horses are showing signs of humanity. The transactions in the shops, which formed rows on both sides of the road between Safa and Marwá, was stopped, for the crowd of pilgrims would not admit a footing to any body else. The shop keepers had, for the sake of the pilgrims, added to their ordinary lights and had lighted good many lamps. Some of them had sprinkled water before their shops which had two distinct advantages, the one being that it had to some extent stopped the dust from mixing into the air and thus saving the pilgrims from suffocation, and the other that it saved the property of the merchants, who had so beautifully decorated their shops, from being spoilt. But the crowd was not a small one so as it could not raise the dust. In short, we finished our 7 courses with this huge crowd of

the friends of God. We then performed a fresh ablution and entered the mosque and we had no sooner stepped into the mosque than we heard the words 'Allah-o akbar' from the 'mukabbir.' It was the grace of God that we arrived so precisely, so that we immediately joined the 'Isha' congregation after making the timely 'niat.' After the prayers we took our way home.

12th June 1894=8th Zilhaj, 1311 A. H.

MINA—TUESDAY.

Early in the morning after the Tawaf and the prayers, we thought of our departure for Mina and so we left the mosque early and went to our home. We made all the preparations and sat ready to start, awaiting for the camels which our mutavvif had promised to send. But they delayed much and we were tired of awaiting any longer. The sun had already gone up high and so, not relying on his words any more, we went to his house for we had no other remedy left, being much pressed by the coming journey. The sun began parching as it went up higher and it became so late that we purchased our breakfast from the market and took it. We forgot the heat and now began to think that we must anyhow read the zuhr prayers at Minâ. But, whenever we questioned the Mutavvif about the camels, he solaced us by the words "they are coming, now they are coming." And when repeatedly pressed in by the urgency, he at last said that Baddûs were afraid of their camels being caught by the Egyptian and Syrian carvans and so were

delaying in bringing them into the city. At last, after *making* a good deal of excuses the camels were brought and thanks to God that they were loaded and now we took our way to Mina at 11 A. M. We passed through the quarter called 'Falak' and when we came in front of the house of the Náib of Haram we were kept back by the cool breeze which we enjoyed under the shadow of its wall. The son of the Náib of Baitul-Haram was sitting before his door and he congratulated us for our going to Arafát. This house of the Náibul-Haram is very beautiful and lofty and has a good scenery before it. The fort called 'Kilá-tul-filfil' looks very grand and is so high as if it was going to touch the sky. We proceeded further and passing from the quarter called 'Halkâ' we took rest in the Coffee house of Kharík. At this place there are seen a few green trees and it appears to be a favourite resort of the citizens. They say the people take their evening walks here. Near this Coffee house there is a beautiful house and it is said that it belonged to some Munshí of the Government. Our Caravan spent here a few moments in setting right the luggage and then the row of our camels took its way direct to Miná. We after reading 'Fátihá' for the dead buried in Jannat-ul-Muálla, which we left on our left, proceeded on our way. For a long distance, there are seen houses in such a scattered way that there looks a break in the inhabitation of the city, while in fact the inhabitation has gone along the canal of Zubeda up to the splendid building of an ex-sharif and his garden.

Hitherto, I was thinking that the pilgrims are in great number but seeing the camels which we met along our way I do no more cherish that idea. Really the camels are so many in number that they stand in need of pilgrims. They are in 'lakhs.' We reached Miná after all exactly at the zuhr time. I read the zuhr prayers in the mosque called Khif. Mina is altogether a deserted place having mountains on all sides. The range of the hills is seen all along from Mecca to Miná. The houses which are seen in Mina are built only for this day and they are inhabited only once a year, otherwise they remain vacant. The owners of the houses charge full rent from the pilgrims for one year. There live of course a few Baddûs in their small huts. The houses built for letting on rent are comfortable and are in great number. The ignorant would at once tell that Mina is a town with a large population, while its inhabitation is limited to only 3 days in the year. In addition to those in houses there are lots of people in tents. The mosque of Mina (Khif) is a very large one but its inner rooms (Dâlâns), the central dome and the gate are all filled up with indigent pilgrims. The road from Mecca to Mina is all covered with pilgrims; thousands of pilgrims are put up in the plain of Mina which is surrounded by hills on all sides and thousands are proceeding direct to Arafât. At about sunset, there were heard shouts of joy everywhere throughout the encampment. Some were going to fire guns and others to discharge fire works. I also went to the skirt of the neighbouring hill and

made a few reports from my revolver. The valley of Mina after the magrib prayers became full of pilgrims. Lights were seen everywhere in the camp, as if it was illuminated. The Egyptians and Syrians lighted various kinds of hanging lamps which looked like stars in the sky. But I cannot help expressing regret by seeing that this camping ground is very dirty and offensive. It is the very place from which last year cholera had sprung and raged so furiously. Dried bones of the last year's victims with skin upon them are still to be seen scattered all over the place. Privies of masonry work are found in many places and this shows that sanitary measures were taken but that they were surely left incomplete. I do not find even a single man looking after the conservancy. Trenches have been dug at the end of this plain with the object of burying the flesh of the victims. This is of course a good plan but simply this arrangement does not seem to be sufficient to meet the exigency and it requires a special arrangement and attention. If the money raised from the pilgrims at Jadda for the sanitation falls short, an extra tax might be imposed on the pilgrims at Mina for the protection of their health.

There are dispensary, post office and telegraph office at Mina; but, the Post office does neither register nor in any other way take letters for despatch. They give a clear reply that letters would be received after the Haj. I do not quite understand that when Post Office neither receives nor distributes letters, of what use is it then to the pilgrims.

13th June 1894=9th Zilhaj 1311 A. H.

ARAFAT-TUESDAY.

The caravans kept on going the whole night and the roads were not left untrodden for a moment. Last evening after the magrib the firings of the hill guns were reported by the echo in the hills and a little after that, the Sharif was seen going with torch lights. The excessive joy for the Haj did not allow us to have repose for a moment during the whole night; we kept dwelling on the subject till a little of the night was left and then we impatiently urged on our companions to be prepared for the march. We then read the morning prayers at the time of shafais and took our way to Arafat. There are pretty stalls all along the road and tea and coffee shops were opened at various places and cool drinking water was exhibited for sale in several places. In some of the large towns of India like Lucknow it was proposed by the Government, I remember, to open some tea shops, but the experiment did not prove a success there. It looks rather strange that even in large towns of India such a useful article would fail to fetch its value. But, I hope in time tea would be appreciated as soon as the natives of that contry find a taste for it.

I fail to describe fully the grand preparations that the people have made for Haj, as they are much more worth seeing than describing. I had long heard of 'Takht rawán' but to-day I saw it. It is a picturesque palanquin carried by two camels, one of them being yoked in front and the other in the rear.

The camel on the rear is made to keep his head down and this is apparently a great torture to the animal. With an application of a little tact this can be surely remedied and a better change of position can find place in its stead, saving the neck of the camel. The shugdafs were seen decorated in hundreds of ways but their construction looked the same, with a very few exceptions, of course, in their wood work. Some novelties are found in their covers and prints only. The rich have their covers of velvet and dazzling gold work while the less opulent of canvas. There are various gradations of decorations for the middle classes. In the same way shibris (cots) of various appearances were also seen. The one sided 'Kajawah' of Baddus afforded us a good joke. It shows that Baddus love their wives very much. They sit on the back of the camel and seat their wives comfortably by their side in a kajawah (a sort of pannier). The camels were so gorgeously decorated that I never happened to see anything during my whole life better than these; especially, those swift dromedaries which were seen in scores, looked very nice and the dignitaries of the west riding on them holding their halters while themselves clad in Ihrams engirdling their waist and bearing arms, looked very serious. As we control our horses by holding the reins, in a similar way these camel riders appear to control the dromedaries which are very swift and light. The Syrians, Egyptians and the Magrabis who are about to go to Madina have their separate caravans of mounted pilgrims each containing from 200 to 300 dromeda-

ries headed by one leader who, bearing a lance in his hand, trots his dromedary in the front. I see here that even those who are poor ride a horse, while in India horses are scarcely seen ridden by the gentries. The donkeys here far exceed the decorations of a horse in India. They have small bells hung up in their neck which serves a good deal to warn the people and thus keep them away from the way so that little need is left for calling out 'Tarik.' After travelling about 3 miles i. e. midway from Mina to Arafât we came to Muzdalfâ and saw its mosque on our right. We proceeded further and came to Arafât. There is a vast plain and mountains are seen all around it. Jabal Arafât is a small mountain on which there is built a pillar of masonry work as a sign indicating the Arafât mountain. We were about 2 miles from where the tents of all descriptions were seen and gradually we entered the plain. Here also we find a market. The zubaïda canal supplies water to the camp. But we find a ground for regret that they neither paid attention to the arrangements of the camp nor to the sanitary requirements. Had it been so, the pilgrims would have been fortunate enough to get both protection and convenience. The highest place in the Arafât mountain is that where our prophet had read the Khutbâ. There is another place in the same mountain where the prophet had halted. On ascending the mountain it is seen that there have come lakhs of people who without any distinction between the rich and the poor are bare-headed and wear pilgrim garbs with slippers on their feet invoking

and imploring. No one is seen with a cap on his head. I cannot say how many cannons there were in the artillery as they have been firing the whole day. Regiments and troops have also come and as they belong to different feudatory states of the Sultan they are encamped at different places amongst their countrymen. At the zuhr time people gathered in very large numbers in the mosque 'Nimrâ' in order to read the zuhr and asr prayers jointly. After this all awaited very keenly the hour when Khutba reading was to begin. All were busy in contemplating and praising God when at once the cannon volleys were heard thundering and it was at the Asr time that the people began to ascend the mountain Arafât like clouds of locusts and ants. Many people had, for the love of God, taken their seats on the summit of the mountain since the morning and were remembering God there. They looked all contented sitting under the hot sun.

At last the flags were hoisted and the Kazi ascended the Arafât mountain riding on a dromedary. Shouts of joy were raised. The Kazi recited the supplications and began to make signs with his finger on the occasions, where the people were required to repeat 'Labbaik'. There were lakhs of hands which by their being raised or by their waving the handkerchiefs gave evidence of the presence of so many souls. It looked as if the birds of paradise were there, who were shadowing the Arafât mountain by their wings by gliding in the air. The Arafat mountain is not a large one and there the

pilgrims cannot find place even in decades to their number and it was for this reason that many of the people remained in their tents and from their places they were content to wave their handkerchiefs at the calls of 'Labbaik.' At this moment the hearts of all the Muhammadans were full of spirit and were melting in beseeching God's mercy and pardon. The ways of sins were all closed, while on the other hands the door for the acceptation of the repentance was thrown open. The hopes of salvation existed in every mind, for every one believed, as will continue to believe in the absolution of his sins. As evening was approaching nearer, the caravans were preparing for departure. They gradually commenced decamping. The pomp of joy which was displayed by the army of Sultan at the time of finishing the Khutba is never to be forgotten from the mind. Within a space of 3 miles there were perhaps 10 cannons whose roars were renting the sky and whose smoke had all mixed with the atmosphere. They impressed the terror of Islam in every mind. The Turkish army from the officer down to the camp followers were all clad in Ihram or pilgrims white garb, were bare headed and were armed with weapons. Their uniformity had become a special uniform for them and their protecting the creatures of the creator was itself an adoration to God. They had also their bands with them. After Khutba every body was seen puffed up with joy. As the sun had already set in, fire-works of various colours were discharged at several places and they were going very high into the sky with the loud shouts raised

by the pilgrims. We were so much attracted by the scene that even after sun-set we were not willing to leave the place. But it was one of the requisites of pilgrimage to pass the night in Muzdalfá and to read the Isha and Magrib prayers together there, so we took leave of Arafat. The forces of Sultan were divided and while marching through the moving crowds they were occasionally firing cannons at proper places and they thus brought the pilgrims under their protection all safe to Muzdalfá. I forgot to mention before this, that at Arafat the merchants had produced for sale all sorts of commodities during the few hour's stay there. The dearness of the articles can be presumed from the fact that a small water melon was sold for two rupees. All kinds of food were sold by the bakers. Although the zubeda canal was flowing on the head yet on account of excess of Hajis, it was not possible to get one glass of water for less than one anna. Notwithstanding these high prices all the market commodities were sold off and the shop keepers had their stores exhausted, as if they had taken there nothing for sale. In spite of all this large gathering of pilgrims, people say that it is not even one tenth in bulk when compared with the last year's assemblage. As the tents abounded and were spread for miles—so their similarity often puzzled the people and it often disappointed their occupiers to go walking for a distance and then to go back to them. I met many men, women and children who brought this morning to a close in search of their tents. Their weeping and gazing all

around by straining their eyes would not bring them home; and so they had at last to follow the caravan to muzdalfâ. There runs a proverb and it appears to be the fact that "Those separated at Minâ may meet again at Arafat but those separated at Arafat cannot be found even on the day of resurrection."

14th June 1894 = 10th Zilhaj 1311 A. H.

MINA-THURSDAY.

Leaving Arafat last evening we arrived at Muzdalfa at 8 p. m. The illumination on the mountain as well as on the minaret of the mosque gave a unique and excellent view. As soon as we dismounted at Muzdalfa we picked up 49 pebbles to strike the devils. Those people who did not carry water with them experienced a great difficulty at Muzdalfa and even the borrowing of water did not help them. Here also, there were shops of various merchandise and water was also sold; but it was impossible for one to come back to his place after fetching water by crossing such a large camp. I have heard many instances since yesterday in which in a twinkling of the sight the children missed their mothers, brothers their brothers, husbands their wives and companions their companions and they did not meet again. God only knows what will become of them. The people being apprehensive of their being lost, if they were to go out of their place, did not dare to go even a few paces beyond their tents. We also had no water for the morning prayers and so we were obliged to read our morn-

ing prayers by performing sand ablution. After passing our night at Muzdalfa we at last took our way to Mina. There was not a break even for a moment during the whole night in the journey of the people from Arafat to Mina. Thousands of people took only a short repose at Muzdalfá in order to read the joint prayers of Magrib and Ishrá and then left for Mina. They did not stay for the night as the short repose was deemed sufficient to complete the conditions of the ceremony. Morning broke with roars of guns, soon after which we repaired to Mina. We reached Mina at 7 A. M. and the first thing we stood in need of was water, which we had to purchase at once. After performing ablution we repaired to Jamratulakba and there we threw 7 pebbles at it and came back to our tent. Now we began to contemplate about the victims. But we are much to thank our companion, Seikh Rahmatulla, who saved us from all troubles by his going himself to a distance of 2 miles in the burning sun and then at the fixed place performing the sacrifice of the victims on our behalf. After the victim ceremony it had become very late and so we first preferred breaking our fast before taking off the pilgrim's garb. After the zuhr prayers we had to shave our heads, to bathe and to resume the laical dress; soon after this followed the exchange of blessings. "Pleasure be to you" amongst our friends. So many victims were slaughtered to-day that the place fixed for the slaughter was all seen covered with sacrificed sheep. They had sacrificed camels, cows and goats

also but the sheep far exceeded them. In addition to the usual 5 prayer times the guns were kept discharging the whole day as was the case yesterday also; as the place is surrounded by hills, the cannon roars were re-echoed far and wide by stony hills. The echoes sounded pleasant to the ear. Now people are packed up throughout Mina within and without the houses, on the woods, on the plain and on the mountains in fact, where ever the eye can see without leaving place for any thing else. It is impossible for one to go two paces without receiving jolting and pushing. Some scoundrel stole to-day a small purse full of jewelary from the person of an old Indian woman who was our neighbour. I tried my best to have the case reported to the Government servants for investigation, but I failed in my exertions and the poor old woman had to keep quiet after her long lamentations and emotions had subsided. I do not understand the management of this country, as how to make a report and where. I referred the case to every one whom I met but the common reply was "what was the use of going to the authorities, as the old woman had neither seen nor caught the thief." Looking at the things as they are here, it appears that the Government have left the protection of both life and property into the hands of their subjects and thus every one is left to deal with his own fortune. Probably the independence of the ryot in this country is due to the fact that the people are all armed and they know well how to protect themselves. But the pilgrims of India know nothing

of this fact and cannot protect themselves from the barbarity and inhumanity of their fellow creatures, while in this country they are away from their homes and without friends.

15th June 1894=11th Zilhaj 1311 A. H.

MINA—FRIDAY.

Although water was purchased yesterday for 1 ~~Rs~~ 14 ans by us yet there has not been left a drop to meet the requirements of this morning. Consequently, long before dawn my servant tried to go out of the compound with a mug in his hand in order to fetch water from the neighbouring well so that I might perform ablutions; but the owner of the enclosure quarrelled much with him preventing him from leaving the enclosure. It was after a great difficulty that he allowed him an egress from the gate leaving him at the same time, to his luck, exclaiming 'God may not do so that some Harami (thief) might kill you.' But, thanks to God, that he came back with water all safe. It is clear from this affair that notwithstanding the numerous pilgrims and the houses to live in, no one is safe from the danger of being murdered. This cannot be called 'peace.' This danger is the only reason which confines the pilgrims to their own places and it is for the sake of their life and property that they do not dare to go out a step but ease themselves of the calls of nature wherever they remain. Such being the state of things there is nothing to prevent the filthiness of place and the breaking out of cholera. Now, it is the mercy of God, that notwithstanding such dirtiness we are

safe from cholera although people are dying daily of other diseases. I did not see even a cubit of clean ground from Mecca up to Arafat. In Mina some of the Government servants are taking great pains in prohibiting the pilgrims from taking the victim's flesh so that they may not become unwell. We highly esteem this precaution of theirs, but at the same time do especially regret that they do not take any measures against the nastiness which attracts every eye. The foulness has gone so far that it is impossible for one to pass through the streets of Mina without applying handkerchief to his nose. Where ever we see we find filth and pieces of flesh are found decomposing all over the place. There is none to remove them. Had it not been a sandy plain and had there not been the wind blowing so hard, an outbreak of cholera would have been imminent no doubt. Early in the morning after reading the morning prayers, I repaired with some of my friends to Mecca and walking all over the place I reached the house of God where I performed 'Tawafuzziarat.' The Kaba was invested yesterday with a new veil. I read the Friday prayers in the mosque of the Haram and retired to Mina for the Magrib prayers. We then went to cast pebbles at the 3 devils after Magrib prayers. Now only few persons have been left in Mecca for all the people are at Miná. The city being vacant there was a good opportunity for the sanitary establishment to cleanse the city fully. But I cannot help regretting that it is all the same and no attempt whatever has been made to

cleanse it. The dirtiness there has reached its extreme so much that flies are swarming like shifting sand and cover the passers-by. They would not allow one to open his eyes for they would then enter the eyes nor would they allow one to breathe for they would then fill up the mouth. They bite like fleas while they sit on the body. The owners of the camels and asses are getting on exceptionally well. They are carrying pilgrims between Mecca and Mina like sacks of grain from one market to the other. After the Magrib prayers there were discharged a good deal of fire works, for it is the last evening of the Haj days and the end of pomp.

While encamped in Miná I think it advisable to mention here that it was due to the liberality of Indians only that they collected lakhs of rupees for the repairs of the zubaida canal. The repairs were finished at the end of the 13th century of the Hijri era. It was on that account that the water which was scarcely seen by the eyes was carried hand to hand in the streets of Mecca; the dearness of water was changed into cheapness. A proposal was made through the benevolence of the late Nawab of Rampur, Kalb Ali Khan to bring the water in Mina by means of water tubes. There had been already spent about one lakh of Rupees for the said project and an engine was placed at the foot of the mountain of Mina but it is to be much regretted that it did no good to the pilgrims. Although the money might have been spent for the purpose but the work remained incomplete and

the same difficulty is experienced in getting water as before. It is still more to be regretted that notwithstanding that the zubaida canal was repaired by the cost of Indians, on account of which multitudes of people drink water from it, the Indian pilgrims cannot get a drop without paying a good price for it and without getting into troubles. The canal has openings at many places for water lifting but all such openings are generally in possession of either Baddû or the Soudani slaves. They have in fact no title to the sole possession of such openings but they possess them forcibly in order to deprive others from enjoying the water, for otherwise they would have to suffer loss in the income derived by them from the sale of water. They dash the pilgrims off openly while they draw water themselves and sell it. On the 8th of Zilhaj my men happened to fill up two gugglets with water but immediately a Baddû ran at them and seizing the gugglets emptied their water and drove the men off. The same day I saw an old decrepit Indian woman with a jug in her hand wandering in search of water under the fiery sun. She was really very thirsty and had her throat parched. She saw there a man of Indian extraction, at present a Meccan, performing ablution and she very humbly entreated him and asked him to assist her with some water but the man who spoke Urdu language remarkably well turning his face with great disgust and twisting his forehead in diabolic features replied her with a harsh and growling voice : "Be off thou hag, go and fetch water from

whatever place thou liketh. Am I thy servant or do I dispense water ? Go hence, spend money and purchase water." I stood thunder struck at what I heard and not uttering a single word to the man I caught hold of the poor woman and got water for her.

16th June 1894=12th Zilhaj 1311, A. H.

MECCA—SATURDAY.

Every body now seemed anxious to enter Mecca and preparations were made since the very early hours of the morning. Some of the pilgrims had already left Miná yesterday, some long before dawn to-day and most of the pilgrims were repairing and were on their way to Mecca. We also took some repast and went at first to cast the pebbles at the three devils and started to Mecca soon after it at 8 A. M. The way was all very thickly crowded with pilgrims and the sun was very hot so that perhaps it would not be hotter than this. The owners of donkeys and camels were exerting hard, making their way through the crowd carrying pilgrims to and fro. They take the pilgrims from Miná on camels, mules and donkeys to Mecca from where they bring back their animals for another turn and God knows how many courses they thus run daily and will continue to run. The weather is very warm to-day and it was not so hot before as it has been experienced for the last 3 days. We entered Mecca before 10 A. M. and the pilgrims continued to come up till the evening. After the Zuhr prayers the Sultan's artillery was seen marching through the city. Some

troops were also seen on mules coming from Mina. The Turk sepoy's bear the heat without showing any marks of fatigue on their faces. They seem very joyful in riding on their mules with uniforms on their persons, rifles in their hands and other weapons girt round their waist as if they go for a walk in a cool moon-light night, whether they may be officers or soldiers. In spite of all this steadiness I find that their weapons do not look so clean as we have been used to see at home. Perhaps it might be owing to the climate.

Now we are to thank God with countless thanks that it was His kindness only which enabled us to perform Haj and which we were able to accomplish so satisfactorily and accurately with all its rites. It is solely through His kindness that we are able to say that we have performed Haj. While coming from Minâ we saw a house being burnt on our way at Safamarvâ. From enquiry we came to know that it was burning since 4 A. M. of this morning and that its owner was at Minâ. The house continued burning up to the evening and some other shops and houses adjoining it also took fire and were burnt. The Government employees were informed of it long after the conflagration. They have no means of extinguishing the fire and the difficulty and the scarcity of water renders the task of extinguishing the fire almost impossible. The houses here are all of wood works so far that even the interior of walls are not without wood, hence when they catch fire they are burnt from bottom to their top and the sticks within the walls

continue burning till they and the rest of the house are all burnt to ashes.

The pilgrims have made all preparations for returning home and some of the pilgrims have already left for Jaddâ on donkeys.

CHAPTER V.

RETURN TO HOME.

17th June 1894=13th Zilhaj 1311 A. H.

MECCA-SUNDAY.

From the day of Haj up to the present day the guns were discharged 5 times daily at the prayer times. The people say they will cease to be fired from to-morrow for to-day, is the 13th of Zilhaj. I now notice that various news relating to the voyage of many ships are being spread by persons interested, throughout the city. But it is a mistake to believe in them for it is in support of their own interests and selfishness that the employees of the various steamers deceive the pilgrims by giving wrong informations. A well experienced pilgrim told me in the Haram that there have been instances in which some vicious persons had sold tickets of a steamer to the pilgrims which was not at the shore but which was expected to come to Jeddah at some future time. As the pilgrims did not know any thing about the whereabouts of the steamer they were deceived and had to wait for the time the steamer was to arrive and then to embark the passengers. From the above instance it is clear that the ignorant pilgrims had to waste both their time and money for nothing and in addition to the loss of time and money they had to grieve much on their helpless state by seeing other fellow pilgrims embarking and leaving in other ships of which they were not informed.

I made my preparations for return to home and performed the 'Tawâfalwida' before the Magrib prayers. Soon after Magrib prayers I took leave of my friends. The courtesy shown to me by Syad Abubakar Rashidi of Mecca at the time of departure is never to be forgotten from my mind. This gentleman is much respected here by the people. He is a religious man wholly given to devotions. I never found him absent from the Haram in any of the 5 daily prayers during my long stay in Mecca notwithstanding his old age and the intense heat and the hot winds. The pilgrims who are under his guide all talk highly of his courtesy, obliging manners, straight forwardness, resoluteness and hospitality. I have often taken his assistance in the absence of my cicerone. I do not know how to thank him. At last, I departed from the Haram Sharif and started for Jaddah. My companion the old gentleman Maulvi Mahamad Abul Hasan and my other friends went out of the city to see me off. On coming out of the city I mounted the camel and bade adieu to all. I cannot express the afflictions I felt at the time of departure. My friends whom I have thus left behind will have to remain probably for 15 days more in Mecca and then they will start to Medinâ. I should have been their companion for a longer time were my leave of absence not to expire very shortly.

18th June 1894=14th Zilhaj 1311 A. H.

HIDDA-MONDAY.

I reached Hidda at 4 A. M. this morning. It was very warm up to 11 A. M. and the simoom was blowing hard but afterwards the wind changed its course and the heat lost its intensity. A small stream flows north of Hidda the water of which is a little saltish but which is a great boon to the cattle. Some people have cultivated grass near it which is irrigated by the water of this stream. Barsim has also been grown here. The animals used by the travellers either for riding or for loading while reposing here, are supplied for the most part with green grass for their fodder. The owners cut the grass from one side of the fields and sell it. I see here locusts abounding all over the place and it shows that some locust cloud has passed over the land. It is said that the villagers generally catch locusts in large numbers, roast them and then dry them up. They then fill them in sacks and sell them to the inhabitants of Mecca.

I have promised previously that I would speak more about the life and property on some future occasion. I have very little work to do to-day and so I want to spend my time on the subject and to say as far as I have come to know about it. Before so speaking I would like to give a translation of the notice published by the Kingdom of Usmaniâ for the benefit and convenience of the pilgrims. The notice is stuck on Bâb-i-Ibrâhim at the Haram-Sharîf and other conspicuous places.

It is a great pity that the notice has not been given in the Urdu language although there are pilgrims who are natives of India in large numbers. It is from the notice in Arabic that I give the following translation.

NOTICE

Is hereby given by the Sultân for the protection of all the Muhammadan pilgrims in general who come to make the pilgrimage in this city of safe ground from all sides, whether they may be subject to this Government or the other Governments. They shall be protected from all sorts of depredations and every facility will be given them to get on with their performances with all freedom and they will be accommodated in convenient lodgings and treated as guests in all their requirements.

It has been brought to the notice of this Government that on reaching Jadda from their homes the pilgrims of Jâwâ are each made to pay a naulage for their journey back to home for the steamers, at the instance of the committee convened at Jadda and that similarly some unfair money is levied at Mecca on such persons who visit the place for receiving education for the Sheikh and Sheikhul Mashaikh, and that in addition to that, notwithstanding the rates of hire fixed for the camels for Arafât and Medina and for going back to Jadda, by this Government, an excess charge is made upon the said persons. It being quite contrary to the views of his majesty, the Sultân, it has been found necessary to issue this proclamation.

All the pilgrims of Jâwâ and any of them who may remain in Mecca and all other people who here after visit the holy place for performing Haj are like all other pilgrims quite at liberty to hire camels for whatever place they like and when returning home they are at liberty to go by the steamers in whatever direction they like and settle the naulage of the steamers through the agency of whomsoever they wish at their free will. It is not for the committee at Jadda or the Sheikh to make the least interference with the particulars laid down above. The matter is thus settled for ever and any omission to carry out the above orders will be treated as unlawful. These orders have been communicated to the ' Mashâikh ' and the Sheikhu Mashâikh of Jâwâ. It does not now rest with any one to make any sort of exaction and thus get any thing on account of any of the grounds (excuses) given above, either from the pilgrims of Jâwâ or from any other pilgrim of the country alluded to above.

The gate of equity of this Government is open to all, at all times to hear whatever complaints they want to make. Dated the first of Shavvâl 1311 A. H. according to the 27th of Mârat 1310."

This proclamation is intended specially for the Jawis and generally for all the pilgrims. It is for the benefit of the pilgrims and to save their purses from undergoing illegitimate exactions. But at any rate it is not being complied with. As, from the purses of the pilgrims every one is to draw some advantage so no complaint is ever allowed to be

dropped out of the lips of the pilgrims. Such being the case, I am at a loss to understand how is it to be heard by the Government? The gang of the cicerones buries whatsoever complaints there may be and then if rarely one manages any way to complain to the Sharif, the cicerones, under whose guidance the man is, is put to a great trouble to set an example to other cicerones. It is considered the only good tact by means of which the purse of a pilgrim is made gradually empty that the pilgrim be rendered unfit to open his mouth for a complaint. There are natives of India found in large numbers begging from door to door in Mecca, who had not gone there for begging alms but they are rendered to the present wretched condition on account of their purse becoming empty by the afore-said contrivances. The following details will disclose what charges were made for the last caravan proceeding to Medinâ regarding the camel hire and how far they were legitimate or illegitimate. I cannot give the account relating to Jawis but as far as I could ascertain about the charges made to Indians they will be found in the following details :

The total hire of one camel from Mecca to Me-				
dinâ was Rs.	...	...	...	75 0 0

It included the sum paid to the owner				
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of the camel.	...	...	...	35 0 0
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To Rihînâ	...	...	...	1 8 0
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" Chaudhri	...	...	...	3 0 0
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Total legitimate amount				42 8 0
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" The sharîf of Mecca...	...	15 0 0
" Mukharrij	...	3 0 0
" Cicerone	...	9 0 0
" Shaikhulhind	...	1 0 0
" Mecca Hakûmat	...	3 0 0
" Medina ...	...	1 8 0
Total illegitimate amount		32 8 0

The above is the detail of the hire of camel only and there are many other ways of taxing the Hâjis. Some of them are (1) the rent of houses (2) reward to servants, keepers and other employees, (3) present to cicerones and (4) brokerage on commodities &c which are generally purchased through the cicerones. The charities are in addition to the aforesaid expences. The poor pilgrims who have very limited means of their income and who, simply led by the spirit of religious enthusiasm, undertake the pilgrimage starting with small sums cannot be expected to get a safe return to home after undergoing these heavy expences. It is surely due to these exactions and to none else that there wander thousands of Indian beggars in the streets of Mecca. Continually for two days I had to walk in the streets of Mecca in order to assist such persons with bread, who on account of certain unfavourable circumstances could not reach their places of resort. I could not help shedding tears when I came to know that they were exclusively Indians by whom the Rubâts and houses were filled up and who were so anxiously longing for

loaves of bread and losing their lives by starvation. I cannot deny the fact that there are two pauper houses outside of the Haram Sharîf walks; but, their existence would neither curtail the number of paupers nor diminish pauperism. If the journey expenses continue to be so high and the cicerone community remain unchanged, poverty would keep on increasing. It would be a very lucky if the party of cicerone working for Indian pilgrims were to be placed under the supervision of the British consul at Jadda who could fairly look after physical health, pecuniary state and safety of the Indian pilgrims. We expect so, for the friendship between the two powers deserves it.

If calamities were to be limited to the deprivations of property only so much the better but the difficulty lies in the property going always together with the life. In this foreign country one pice even is valued much and the Baddus would not hesitate a bit to kill an Indian for it. The fact is that the Indians in this country are helpless. The Govt. of Usmâniâ, if for the sake of people in general issue orders, the Indians cannot be benefited by them. As the carrying out of the said orders is in the hands of the servants of that kingdom so the benefits are limited to the subjects of that kingdom only. Up to the present moment I got no opportunity to find out if the Indians can enjoy the same privileges here as the subjects of the Government of Usmaniâ do. It does not matter, if a subject of this Government has no clothes on his person, notwithstanding that he has weapons

round his waist. But look at our chicken hearted Indians who tremble to utter the name of arms and their timidity is due to their Government having prohibited them generally to wear arms. They do neither know how to use the arms nor even know their shapes. Supposing, if a respectable man whether having a license to wear arms or otherwise exempt from the operations of the Arms Act brings his arm with him from India they do not serve him any more than their being displayed either on his own or on the person of his retainers.

Indians, generally laden with purses of silver and gold, are chased by Baddus on the road passing through the desert of Arabiâ and their lives are very easily put to an end by them. The caravan of the Indian pilgrims which has come back just before the Haj, has lost many Hindus and the story relating to the murder of some of them I have myself heard. One of them, who related stories to me, was an old woman whose lamentations could not fail to bring down my tears in large drops trickling down my cheeks. She said that her husband had only 2 annas of copper pieces on his person which raised the temptation of the Baddûs to murder him while he had dismounted the camel to make water.

We are quite at a loss to understand what measures our British Government has taken to protect their Hindi pilgrims. The Pilgrims Passport does not appear to us to be of much use. The duplicate copy of the Passport was taken from us at Jaddah but no other paper in lieu of it, authorizing us to enter and to remain in the Government

of Usmania, was given to us, although a sum of 1 Rs 2 as. was charged there for each individual on account of 'Murur tozkirâ' but no receipt was issued for it. But, it is said that the cicerones take these 'tazkirâs' for the Hajis apart from them. I cannot write fully on the subject at this time but I will try to get more information to-morrow on reaching Jaddah and if possible I will see the British consul there and inquire about it from him.

19th June 1894=15th Zilhaj 1311 A. H.

JADDA—TUESDAY.

Exactly at sun rise I arrived at Jaddah all safe. It was my first work to see Khân Bahadur Shaikh Abdurrazzak the British vice consul here. After the ordinary exchange of compliments, when I began to talk about travelling in Hijâz, he sympathized with me in my views and he added that no correct list of the Indian pilgrims is ever received by him about any steamer coming from India. He also said he never received any list of such pilgrims at the time of their return from the Government of Usmaniâ. Perhaps the Government of British India is not aware, up to the present moment, that the pilgrims who come from India do not all go back safe to their motherland. It is not very difficult to find out how many pilgrims annually come from India and go back to Indiâ. It looks rather strange to me that even the number of pilgrims cannot be ascertained. I do not quite apprehend what special benefit the pilgrims can derive from the Passport and to what extent its section 6 can protect the

pilgrims and of what use it is. For easy reference, I quote the section which is as follows :—

“6 This passport is granted solely for the convenience of the pilgrims. The holder thereof should apply to the British consul at Jadda for advice in case of difficulty.” The pilgrims would not go complaining to the British consul for matters trifling in nature and unimportant like mischief of property, small breaches of trust and slight bodily injuries. On the other hand, when they already lose their lives who cares there to go for them to the consul and argue their cause? What great assistance the consul may be required to give to the pilgrims is, I think, to see if all the pilgrims who come from India have gone back safely to their native land and further to find out what became of the missing pilgrims in case they are not found. When the British Government will become aware of the actual annual decrease in the number of the pilgrims at the time of their return, it will surely take some suitable steps to protect its subjects in Hijaz. Up to the present time even the pilgrims do not know what happened to their companions and they cannot tell how many reached their destination and how many were missing from their caravan. The travelling in Hijaz, on account of the roughness of the weather, the difficulties in the way, the dangerous places, the want of necessities, the ignorance of the dialects, the unsuitable climate, the strangeness of the people and the rudeness of the inhabitants of the country, is so difficult that every body passes his day and night in thinking

over his own safety and is quite forgetful of his fellow pilgrims. Such being the case, how can a pilgrim be expected to be aware of the circumstances of his fellow pilgrims in a large caravan the end of whose row of camels is not to be found ? This can only be remedied by having an official protector with some subordinates under him with each caravan so that he may look after his countrymen and hear their grievances whatever they may be. The cost of such protector and his staff can be easily and willingly paid by the pilgrims, for as they quietly give up their purses to the Baddûs and would not even object to their lives being lost, so they will not raise the least objection in paying this small tax. It appears rather funny to find that no one can give the full details of the Hijâz travelling and the main reason for being so ignorant is that none of the pilgrims has any means and reliable sources to become aware of what is going to happen in the caravan. It exactly corresponds with this story : "At sometime unknown there entered an elephant in one of the rooms of a house in a city at night. The people had not seen the elephant and so they were crowded in the place to see the elephant. Now they began to enter the room one by one and as it was dark they began groping for the elephant. On coming out each relates what he could perceive the elephant resembling on his groping the limbs of the elephant but no one describes the elephant fully. One who happened to touch the tail said that the elephant was just like a serpent, the other who touched the proboscis

said it was a boa-constrictor, and another who touched the ear said it was just like a basket for winnowing corn. The man who touched the leg said it was a pillar and so on." Similarly, in the journey of Hijaz who ever lost his life could not give any information, who was hurt he related about his injuries, whoever was comforted he praised about it and who ever had to meet with difficulties he complained much about it. Last year, there occurred too many deaths at Arafât amongst the pilgrims on account of the cholera epidemic, so that owing to the excessive number of deaths no preachers were found to read the death sermons nor grave diggers were found to dig the graves; even cloth was not found for the coffin. The corpses were often collected and were buried beneath the sand. There are persons who have witnessed thousands of pilgrims struggling on the sand in the agony of death and who were seen by all but were not helped by a single fellow creature even with a draught of water. All were flying on there own course. During such a great tumult the scoundrals of Arab got a favourable occasion to make a fortune by ill gains. They not only removed the property of the dead but added to the number of deaths by taking the lives of living men and robbing them afterwards. God knows the true facts. But such persons who stole from the persons of the dead bodies are living in Mecca proper and one of them who is living in Shubaikâ it is said, was a pauper last year, while he is rich to-day. It is on account of the ill gotten

property that he is a man of property. It is strange to hear that no case of this nature was ever instituted in the Hukûmat. But the fact is that none is going to take pains for friendless and helpless persons.

20th June 1894=15th Zilhij 1311 A. H.

JADDA-WEDNESDAY.

There are five steamers to-day on the shore which are awaiting for passengers for India. But unless they complete the number of passengers they will not sail. It is difficult to say which of the steamer is sailing first. The pilgrims are coming in large numbers from Mecca and purchasing their tickets for voyage. The Egyptian steamers are more likely to start first of all, because Egyptians have already come in a great body. The Indians are the only pilgrims who are delaying much, or it may be the fact that the Egyptians being counted amongst the ruling power and the men of country can get their conveyances first of all, whilst the Indians get them last. No doubt, such appears to be the case, for I have noticed every where throughout the journey that the strong and good camels were all engaged by the Egyptians, Turks and Syrians and the feeble and thin ones generally by the Indian caravans. It is believed that there will come lots of people to-morrow and if so there is some hope of one of the steamers starting the day after to-morrow. I will purchase my tickets at the time of my being convinced of the sailing of any steamer.

There is a vast difference between the climates of Mecca and Jaddah. The latter is cool owing to its being a sea-port. The Government servants of Jaddah are accustomed to keep on sleeping after dawn and although the Muazzin calls for prayers about one hour before the dawn but none would listen to him. He might be awakening them by howsoever melodious cries but those enjoying the sweet slumber are never to be aroused and if their ears happen to catch the cry, they would feel it very hard upon them.

I should not forget to mention here that the Baddûs never get their proper fare for their camels as it is clear from what I have said on the 18th June 1894 in my diary and as the fare realized from the pilgrims is spent in the journey of Medina on various illegitimate purposes, it is similarly spent in the case of this short journey between Mecca and Jadda. Hence it happens that the Baddu who receives his fare which generally after so many deductions remains about half of the real amount is never content. He always demands food and reward from the pilgrims while travelling and if the pilgrims do not consent to his demands he realizes them with force and causes all sorts of annoyance and harm to the pilgrims. In addition to the Baddûs in the interior of the country who manage to make their depredations at various places of ambush in the way, the Baddûs who rent their camels and who go on arranging the rows of camels with the caravan, also murder the pilgrims. These Baddûs of the caravan really conspire with the

Baddûs of the country and thus very deliberately, without any fear, facilitate the robbing of the caravan. The Baddus whether those with the caravan or those of the country, whether rich or poor and whether old or young all wear weapons. If they are afraid of any thing it is the revolver. It has happened once that I was obliged to aim my revolver at one Baddû. The Baddû disappears as soon as he sees the revolver. There cannot be any doubt that Baddus are a very bad lot of people. They consider all the property of the pilgrims and even the lives of pilgrims as their own property. They unhesitatingly use all the articles belonging to the pilgrims. As a right they drink the cold water of the pilgrims' jugs. They empty them without any regard of the pilgrim, not caring even a bit if he dies of thirst. Disputes about water are often heard in this country and it is only to be known after entering this country that water is such a valuable thing and the only preserver of life. Had these Baddus not been under the yoke of the Turkish Govt. God knows, what else they might do. They are uncivilized and rude. But it appears that with regard to the Turkish Govt. also they appear to be insolent.

21st June 1894=17th Zilhaj 1311 A. H.

JADDA-THURSDAY.

On the west of the Jaddah population there is situated a building out side of the city walls known after the name of Kila. It is on the sea-shore. It does not bear the appearance of a fort but it con-

tains the store of arms and ammunitions. Some cannons for the use of plain and some for hills are seen lying on the ground under a wall. They are rusty and out of use. However it is no matter of astonishment if the weapons are rusty, because Jaddah is a seaport and the sea climate always spoils the metals. There is another small building to the south of this Kilâ which is occupied by a flour mill and it is said that this mill is placed here especially for the use of the army of Sultân, but the factory is out of work now a days. The steamer companies at the shore are very busy in selling tickets to the pilgrims. As there are many steamers to sail for India so the passengers who come from Mecca are all divided daily for these steamers. This involves the delay in their starting and so it can not be ascertained which of the steamers is going to complete its number of passengers.

22nd June 1894=18th Zilhaj 1311, A. H.

MECCA—FRIDAY.

I now anxiously look for steamer movements. Up to this day none of the steamers could make up her lading and the passengers arriving daily falling in the hands of the brokers are divided amongst the steamers. Today I remained long with Dr. Abdurrazzak Khan Bahadur. In addition to his being the British vice-consul he is an Assistant Surgeon also and has a small dispensary under him from which medicine is distributed in charity. This dispensary is opened in the same house which is

occupied by him. A dozen of years has elapsed since the opening of this dispensary but it has not yet become a general resort of the public. Probably it is for this reason that there is a Turkish Hospital in the city and the people go there in large numbers. In this dispensary the number of new patients that visit it, is from 2 to 16 daily and they comprise the free Arabs, the Soodâni gholams and Hindis. The enumeration of patients given above by me relates to the Haj season, while during the remaining time of the year I dont expect that there is any necessity for even opening the medicines. The Khan Bahadur treats his patients very courteously and as there happen to come patients of various countries speaking various dialects it has necessitated for him to keep an interpreter. The present interpreter with him appears to be a very clever man. He is a Pathan of Ghazni and is the man who had collected from us the duplicate copies of the pass-ports when we had first landed in Jaddah. I have already given an account of the landing on the 12th May 94.

23rd June 1894=19th Zilhaj 1311 A. H.

JADDA—SATURDAY.

To-day I paid a visit to Mr. W. S. Richards, the British consul here. As a matter of precaution I have asked him to grant me a certificate for the delay, as owing to the delay in steamer leaving the shore I have very little hope to join my services at the proper time. This gentleman advised me to leave by the S. S. Thibet which is expected to

leave on the day after to-morrow and which will sail via Kirânchi to Bombay. I took his advice and purchased the ticket for that steamer. To-day I heard from the consul that the Government of Turkey has prohibited keeping of the revolvers by the pilgrims in the travel of Mecca and Medina while they can keep the old fashioned weapons like sword &c. I would, of course, consider myself fortunate enough for carrying with me a good revolver which I had kept in my box but which I had slung to my waist after landing, throughout the whole journey. Surely it escaped the eye of the Government employees at the time of search at Jaddah else it would have been seized. But it looks rather astonishing that the Turkish power make prohibition to the pilgrims for keeping such fire arms while the Sultan's own subjects, by whom I mean especially the Baddus and whom I have well seen are all armed; and they kill and rob the pilgrims. I have seen for the most part Syrians and Egyptians wearing weapons. It is not by any means unreasonable to go armed for the protection of life and property. The Baddu tribe, as I have already said, is only afraid of fire arms and Baddus themselves use guns and pistols, but this is the fact that their weapons are of old fashion. Well, be what it may, the stones which are more often used by the Baddus are more than enough to take the lives of the pilgrims. I have often heard stories in which the Baddus have knocked down their victim by one stroke of the stone thrown at him while he was making water and then searched

his person while he lay insensible and thus robbed him of whatever they found on his body. Some of the Bengalis were also wounded in this way while travelling between Mecca and Medina before the Haj and were robbed of their property. But notwithstanding all this no one went to lodge a complaint. The Baddus had in their opinion killed them but they were lucky enough to escape the fatal blow.

24th June 1894=20th Zilhaj 1311 A. H.

JADDA-SUNDAY.

The lanes and streets of Jaddah are humid owing to its being situated at the sea shore and no dust rises up in the wind which is also moist while at Mecca the simoon is blowing now a days. This city is cleaner than Mecca. It is a large seaport and many steamers are anchored at the shore. There are 35 steamers and other ships at the shore and countless boats are plying all over the harbour. But it is to be regretted that this port is very uneven and consequently a great difficulty is experienced in floating both the vessels and boats. Even the expert propellers who have an experience of this harbour fail to float their boats without a hitch and they necessarily feel difficulty in dealing with the curves while avoiding the uneven surface under the water. We had heard last year that the harbour was going to be finished with a wharf of masonry work. Today I read the news in the columns of Akhtar to the effect that the Govt. of Usmania have already directed their special atten-

tion to this and that shortly there will be appointed Engineers and other establishment to carry out the work at the haven. May God please so, that this news may be right. If the work will be done at the approach the great difficulties which are experienced in plying the boats from the shore to the ships and from ships to the shore, will all be removed and it will prove a great convenience to all.

One of my men, while we were being carried in boat in order to go to the steamer, fell in water and it was marvellous to see that he was picked up alive. Another man I was told slipped from some other boat in the same way and was drowned. To-day as soon as the sun beamed out the people began to embark on 'Thibet' and continued going to the board up to the evening. But it looks somewhat illegal that no notice was issued for the embarkation by the firm. I obtained my certificate from the office of the consul and came on the board. The approach at Jaddah where the boats are ashore is badly stinking. There is also pouring from a drain all the filthy water of the city and this adds to the offensive smell. The masonry work when done will remove all the nuisance. This vessel 'Thibet' is a big strong steamer. There are 1300 passengers on her board who are crowded. A great inconvenience was caused to all those on board when in order to make the calculation of the tickets all the passengers, without any regard to their sex, were shut beneath the deck and then sent to their places one by one. It was very warm no doubt and the air scarcely moved under it. The

people who were forced to enter it had come out no doubt half dead. I was much surprised to see how they came out alive at all. If at the time of embarkation the tickets had been checked all this inconvenience would not have happened. But the thing is that as there is none to look after the interest of the pilgrims, so every one has made his own law without sticking to any procedure. At 4 P. M. when this checking of the passengers had begun the entrance had been shut altogether. It was soon after it that 2 or 3 more boats brought some more such passengers who had purchased the tickets for this steamer but who had remained behind, chiefly for want of due notice being given about the embarkation. No admittance was given to them to come on board and their cries were not heard. The checking did not finish till after the time the lamps were lighted. The passengers on boat who awaited the permission to come up felt a great anxiety and they were put in a great suspense as they could neither come up nor go back to the shore which was about a mile from the vessel. They neither gave up the hope of coming on board for they had paid for it nor could they dare to go back in the dark night, for in such an uneven harbour where many rising hills were covered beneath the water from place to place, it was dangerous to ply the boats. It was not reasonable of course for them to be disappointed to embark on the ship for which they had already advanced the fare. I was tired of the cries of these passengers and so I retired.

25th June 1894=21th Zilhaj 1311 A. H.

MONDAY.

I was aroused many times during the night by the cries of the passengers who neither gave up hopes of embarkation nor went back to the shore. One of these passengers was a man who had an infant with him but whose wife had already embarked on the board. He pleaded his cause so often saying that the child would die without milk, so he said, either the mother of the child be disembarked or the infant be entrusted to its mother but none would hear him. The only reply given to him was 'Go away, mind you do not come near the steamer during the night.' This ship would not entertain any more passengers. 'Lâhaul wala kuvvat'—'Sawâl az asmân wa jawab az risman.'

In brief the passengers remained in the same state up to the morning and the boat owners realized five rupees for each passenger for the hire of their boats. It is really a great 'tamasha' to advance the money, to purchase the ticket, to get into troubles and yet to be disappointed and to undergo penalties in addition. This is violence after all. In addition to the inconvenience on account of the rough harbour there is want of human law which produces all these bad results. As regards the particular complaint, the last mentioned one, there is a special reason for it. There are 3 ships at this port belonging to Haji Kasim waiting for the passengers viz: Thibet, Tanjaur and Zubaidâ. The first belongs to P.

and O. company who have given her in contract to Haji Kasim. The agent of Haji Kasim at Jaddah sold the tickets without fixing any limit to the passengers, resolving in his mind that passengers exceeding in number would be accommodated in other ships. But there being no limit to the issue of tickets and the passengers having embarked without any check it necessitated 1stly to make an enumeration about which I have said enough yesterday and 2ndly to stop passengers from coming up. It did not cause any harm to either the ship owners or the contractors but it put the poor passengers to much trouble. In short after great many difficulties the child was brought up to her mother at 10 A. M. but all other passengers were sent back ashore.

The steamer did not leave yet but death began to find its victims. Before the rays had flashed from the sun it was known that a weak bodied Sindhi was dead.

The agent of this steamer committed a gross negligence also. He caused all the passengers to embark but did not acquire the certificate for sailing the ship from the British Consul and the result of this negligence was that the steamer could not sail before 3 P. M. to-day, although she had begun to embark passengers since yesterday morning. It being Sunday the certificate was not issued yesterday. After all it was received this after-noon and the steamer weighed its anchor at 3 P. M. and started towards Aden. 'The going and the stop-

ping of the vessel is in the name of God. He is pardoner and kind.*

There occurred another death this evening.

26th June 1894=22nd Zilhaj 1311 A. H.

TUESDAY.

Another man died last night and was intrusted to the sea. God may submerge him into His mercy. There is no complaint of whatever kind with regard to the weather and the ship continued to sail very well.

I forgot to mention at Jaddah that there were seen the iron girders at the port in large quantities and the people said that they were brought there by the Government in order to be applied to buildings to be constructed by the Sultan for the accommodation of pilgrims at Mecca. If it be a fact, it will really give much comfort to the pilgrims in general—provided that these ‘Rubats’ be let on reasonable rent to the pilgrims and that they be kept under the supervision of the public works department; else, they will be reduced to the same condition as all the other ‘Rubats’ of the city. As the city Rubats are generally occupied by poor persons they do not give any comfort to the pilgrims. They are properly speaking used as pauper’s houses. I have personally

seen all the Rubats of the city. These "Rubats" and many other houses have generally been constructed by benevolent Indian gentries and all of them are occupied densely by the people. There are some pilgrims also but they are poor. Generally those people live there who are either paupers or who do some sort of occupation in Mecca and who have undertaken a permanent residence there. There are some shop-keepers who sell Indian articles starting with small capitals. They generally sell, as far as I have come to see, Chatni, Achár, Murrabbá, Atá, Dál, Tasbíh, Surmá &c. In one of the 'Rubáts' there were seen such slaves, both males and females, as were made free by their owners on account of their being too old to do any work and who now lived on alms only. Their wretched condition causes me to shudder. The 'Rubát,' the school house, and the mosque built by Maulvi Rahmatulla are, up to the present time, in good repairs and for this exceptional case the reason is that one of the deceased Maulvi's relations named Maulvi Mohamed Saíd is living there and looks carefully after them. All other 'Rubats' of the city are out of repairs and unclean. It cannot be hoped that a building which cannot fetch an income sufficient to meet its repairs and to keep it in good order can remain standing for some time. Once to construct a building is never so useful as is its keeping in good order. To construct 'Rubats' in Mecca, of course, is an act of great virtue and is equivalent to the building of house in paradise; but to keep them in good order is

equivalent to occupying a building in the paradise. It is a fact that the rich people deem it a disgrace to let the 'Rubats' to the pilgrims, but in my opinion it is still more disgraceful to let the nice buildings come down gradually for want of repairs. It is for the owners of the 'Rubats' to repair them annually either from their own expences or from their (the Rubats) own income. The latter is the only good and sound way, as far as I can understand, because these Rubats are not so near them that they might be kept under their eyes. To let them is not to diminish the value of the virtues but, I think it is to gain perpetual virtues. It is clear that no owner can draw any pecuniary advantage on account of the renting but it strengthens the building. If the 'Rubats' be built by the Sultan, of course the pilgrims will be much saved from the screwings of the cicerones, thus causing them a great relief. The tribe of the cicerones has increased much and they depend on the pilgrims' money only, for they neither do any occupation nor have any other good means of earning their bread. This is the only cause that they squeeze the pilgrims as much as they can and thus annually make a stock for their livelihood for one year. The ignorant pilgrims do of course stand in need of cicerones, for the pilgrims neither know the country nor the ceremonies of Haj. But the increase in the number of the cicerones has become so much that in addition to their legitimate services of assisting the pilgrims in performing the Haj ceremonies they make encroachments on all other belongings of the pilgrims

and thus make their money. Their party is similar to the market brokers of Bombay, where no sooner a person has stepped into the market than the brokers surround him. The cicerones, in addition to what they get from pilgrims in performing the various rites, make a good deal of money by the following ways and they know how to make an indigent out of a rich man and it is their general habit.

(1) The cicerones go in search of the would-be pilgrims to India and they wander about from place to place and where ever they meet them they persuade them by various false ways in order to get their consent in appointing them as their cicerones. They pursue them to believe that they would give all sorts of facilities and comforts to them in their journey and thus convincing them by their false promises which they make for the sake of making money out of them, of some fore sights with regard to the quantity of money, the luggage the servants &c. they assure them that what they already said would be the only safest and the most convenient way to undertake the journey.

(2) Reaching the house of the would be pilgrims they become their guests without any invitation from such pilgrims; they receive presents from them and require them to do many things at their, cicerone's, choice. They impress on the intended pilgrims their respectability and value by being clad in white cloaks and having a turban on their heads. It suffices for the poor ignorant Indians

to believe that they (the cicerones) belonged to Mecca. Their showing them that they were Meccans would purchase them and they from that moment would fall into the hands of the cicerones. But on the pilgrims reaching Mecca and enquiring there every thing relating to them discloses all about them and there they find that some of them, the cicerones, were Indian weavers, spinners and some of them were inn-keepers who had lived there for one or two generations and thus gained the title of being 'Meccans'. There are some other foreigners too, who when tired to get on with their fore-father's occupation of carpentry, blacksmithship &c. have assumed the cicerone garb in disguise.

(3) From the very day the cicerones accompany the pilgrims they throw the burden of their daily expences on the shoulders of the pilgrims throughout the journey.

(4) On reaching Jaddah they take all the offices of the pilgrims in their own hands and from this place they add to the expences of the pilgrims, the expences of their friends also, some of whom they call 'Wakil,' some 'Naib' and some their relative. They lodge the pilgrims in the houses of their friends for which they make them pay a handsome amount of rent at the time of departure. Whatever is to be done for the pilgrims is done by their cicerones who are hangers upon.

(5) They clearly decieve the pilgrims in the camel hire and in the purchase of cots and litters. I have met several instances in which the cicerone convinced the pilgrim of his having taken much

pains in getting the litters cheap for him at the low price of 18 or 20 rupees; but at the time of departure the said litter was either stolen or sold for 8 annas only. And the cot which the cicerone had caused the pilgrim to buy for 2/8 was sold for two annas only. Moreover, the purchase of the aforesaid articles is also made either by the said cicerone or his hangers on and by no one else. I have seen cases in which pilgrims being much enarged have put their litters and cots into fire.

(6) The cicerones have their rights to a greater extent in the house rent and in the purchase of market commodities for the pilgrims.

(7) The cicerones, whenever they take their pilgrims to the places of pious visitation, share the offerings which they cause the pilgrims to make for the sake of their friends and their own interest.

The pilgrim only understands this at the last moment when after making the pilgrimage he makes up his mind to return home. He then comes to know that he has been completely robbed and has either left with him no money for his return journey or has left very little. The cicerone also gives money on credit to such pilgrims whom he knows to be men of wealth, in case they run short of money and this makes the pilgrim both his debter and thankful. The cicerone sometimes gives feast to his pilgrim and by this means realizes ten times what he has spent.

In addition to the man who died last night, two more (a man and a woman) have hastened to go

to paradise making a total of three deaths for the day.

27th June 1894=23rd Zilhaj 1311 A. H.

WEDNESDAY.

It was warm last night and so all the people felt inconvenience. The wind had stopped blowing and the clouds were hanging in the sky. The weather kept on sultry up to the morning. The sea remained very quiet during the night and even for the whole day. It was after the 'magrib' that the wind blew and the warmth decreased. To-day also an old woman died, who could not reach even Aden. It is a fact that those who have hitherto died, with the exception of one man, were all old or decrepit. Their condition and appearance both gave evidence of their being paupers; but the questions are (1) Why such unhealthy persons are embarked at all on the ship and (2) On their being embarked why were they not kept in the cabins with steamer intended for patients? In this steamer there is a cabin with 5 seats for patients, but up to the present time there have been admitted two or three such patients at the moment when they were very near to the point of death and lived but for a few moments longer. What made me feel much pity was that no one was seen treating them or even dropping a draught of water into their mouth. It had better change its name to one of dead house than of Hospital. Seeing the Hospital and the Doctor both, I do not understand why no medicine is kept there. The Doctor Mr. Rosario in person looks to me to be a good natured man.

28th June 1894 = 24th Zilhaj 1311 A. H.

THURSDAY-ADEN.

We all slept very soundly last night as it was cold and the wind kept on blowing. We reached the seaport of Aden before noon. We found the steamer 'Abdul kadir' in the harbour. She had started one day previous to our starting and has arrived here only this morning. It shows the rapid rate of our steamer. I regret much, I got no opportunity today also to disembark and see Aden. Our steamer is close to the habitation of the port. It is a very beautiful seaport and has been very nicely arranged and decorated. Every mountain gives a lovely view, having nice cuts and slopes and the peaks are crowned with cannons and all sorts of military equipments. Even the highest peaks are not without guns. I did not, up to the present moment, see a seaport so strongly fortified as this. The buildings also give a very beautiful view to the eye. Although the buildings of the Jaddah seaport are so nice and unique but those of Aden are exceptionally good. With regard to military stores and the natural fortifications Jaddah has not even $\frac{1}{20}$ th of what Aden has. Bombay and Kiranchi are simply seaports and nothing else, while Aden looks like a great seat of war. This small tract of land in Arabia having its area 66 square miles came in possession of the British Government in 1839 A. D.

It looks somewhat curious that no one attempted, from our steamer inmates to leave for the paradise.

Perhaps Aden's old paradise kept them back with all its attractions. Amongst the passengers of the steamer the Sindhis, Haidarabadis, Kachchhis and Hindustanies are in great numbers. In the Hospital cabin there are three persons to-day and they are all Sindhis. God is much to be thanked that there is no contagious disease. It is rumoured that our steamer will leave the harbour this evening at 8 P. M.

29th June 1894=25th Zilhaj 1311 A. H.

FRIDAY.

The steamer weighed anchor at 9 P. M. and left Aden for Kiranchi. We passed the night all safe, but there occurred four deaths during the day and thus they made up the deficiency of yesterday. We have met high sea since 3 P. M. and the island of Sacotra from which this portion of the sea takes its name is near us. It is said that this sea has always high waves. This island like Aden is under the possession of the British Government and is under the rule of the Government of Bombay.

The Doctor now appears to take more pains and goes on daily to see all the passengers. He also sprinkles the disinfectant powder all over the board.

30th June 1894=26th Zilhaj 1311 A. H.

SATURDAY.

The steamer kept on rolling the whole night on account of the high sea and the same was the case during the day too. All the passengers felt

uneasiness and every body had a giddiness in the head. There are very few cases throughout the vessel amongst the passengers who have taken a full meal; in fact, many of them did not break their fast. Even the crew of the ship were seen with staggering feet and they could not walk straight for a while, but after 3 P. M. the nausea had generally subsided amongst the passengers and the people regaining their senses made them busy in looking after their necessities of life.

1st July 1894=27th Zilhij 1311 A. H.

SUNDAY.

The sky was clear and stars brightly shining for the whole night; but the high waves did not allow us to sleep undisturbed for a while. There began to rise still higher waves since the morning. The wind is blowing hard and the waves are making loud noise. The sea has changed its colour from blue to one of brownish white. It appears, as if the waves are going to have a talk with the sky. Each of the waves in its own bulk looks like a lofty mountain rising up to the sky. Once our ship goes on ascending to the sky and we think as if we would touch the sky by raising our hand and again it goes on descending to the depth of the earth as if we shall see the bottom. I never found so much pleasure in the 'Sâwan swingings,' which I find here on board. In addition to the motions which show us ups and downs, there is another rolling motion in the ship which would not let a passenger sit straight or a thing kept at its place. The last mentioned motion disturbs the passengers

much and produces a whirling almost in the interior of the frame of every individual. My servants have stationed themselves down the deck since the day before yesterday and they neither leave their dormitory nor come out of the place. They are lying prostrate and would not do any thing. Had not the butlers of the ship been preparing my food the pangs of hunger would have dragged me nearer to the grave. Notwithstanding all these heavy motions of the ship, no one lost his life to-day, although there are a few breathing their last.

2nd July 1894=28th Zilhaj 1311 A. H.

MONDAY.

The waves still continued to grow high during the night. The wind changed from East to West and began to sprinkle the water of the rising waves on the board. These are the monsoon days. May God keep us all well ! The waves kept on dashing the whole day. Three Bengalis left our ship to-day for the next world.

3rd July 1894=29th Zilhij 1311 A. H.

TUESDAY.

We spent the night without any important occurrence but it was an hour before the dawn when a large wave washed the upper surface of the vessel and had it not been but for the three feet high wood walls round the deck, most of the things and even some of the passengers would have been swept away to the sea. All the passengers were safe with their property with the exception of a few small articles. But all the passengers on

the deck with all their property were wet. Their clothings, beddings and bundles were all wet; their flour and 'Sattu' were mixed with water within the sacks while sugar and salt were dissolved in the bags. The rushing wave had caused the sacks of grain and individuals to be irregularly admixed.

DR. Azizuddin, my fellow traveller, who was asleep quietly at the poop, was carried by the wave to a distance of 6 or 7 hands from his place of repose and at that moment with his confused brain, he dreamt that the vessel had capsized and that he was crushed down and drowned, but as soon as the water passed over him and he opened his eyes he found himself loaded with three luggage sacks and one man &c; the salt water of the sea had entered his mouth and nose. There was another gentleman, Sheikh Md. Ismâil of Hydrabad, who was sleeping with his wife and children at the same place. All of them were also washed by the wave but all were saved. This morning the wave of the sea did not only wash the deck but made it a 'Dhobighat' As soon as the sun shone the people began to expose their wet articles and clothings under the sun, in order to dry them. Clothes were hung and the articles were spread on the board. The day closed in the same state. We had a fish of 2 lbs. in weight just after the wave fluttering on the board which we cooked and ate.

4th July 1894=30th Zilhaj 1311 A. H.

WEDNESDAY.

The clouds were seen this morning here and

there on the sky and a few scanty drops of rain fell from them. To day, I had a long talk with a European assistant of the Captain of this vessel. The gentleman said that all the pilgrims in the ship were generally dirty, wretched, merciless and indigent. He disdained them so much that he said, he would no more undertake to bring the pilgrims in his ship in future. He at the same time in his taunting comments sneeringly questioned me "Are these persons to go to heaven?" Leaving alone the religious views I had not a single ground to argue, and either to rebut reasonably the objections raised by him or to satisfy him by any other sound and reasonable answers. I myself see that the persons who went from India to make a pilgrimage to Mecca or who returned from the pilgrimage with the title of 'Haji' do not contain amongst them even one per cent of the educated and civilized. They are not at the same time men of wealth. How can they be, under such circumstances, expected to be clean, straight forward, merciful and of good manners? Such people, as far as I can understand, do not undertake the pilgrimage in obedience to the orders of God but there are three things only which induce such common people to go on the pilgrimage. It is not for the compliance of the religious observances but simply for the sake of their personal interest and for increasing their own respectability that they perform the 'Haj.' Out of three things which tempt such people to go on the pilgrimage, one is to become a 'Haji' a title which as a matter of course is generally respected amongst

the Mohamadans and the person bearing the title is respected both by his relatives and others of the race. The other is to pass their days on the earning of others and to eat at other's tables without going through any anxiety. The third and the last one is the desire to make long journeys which under the protection of the British Government have become so easy and cheap that by spending a small sum a man can go in a short time many miles away with all respect and convenience, as swiftly as wind can blow. In short, when one can with small sums, undertake long journeys, and can go all safe and conveniently and can take delicious food on others' table without any hesitation, there is every reason for him to dream of the 'Haj.' It is a great pity that such people have altogether shut their eyes to the command of God and have left the right way of God or they would not be made an object of such despise and reproach and would not be contemptuously seen by the other nations. God says "And take provisions with you so that you may not become loathsome to others; and the best provisions are to abstain from avarice, from putting others to anxiety and from begging; and O wisemen, fear me." * The people of the Yaman tribes used to go to Haj without any provisions for their journey and so they were in the habit of begging alms and putting others into troubles.

و تزودو فان خيرا زاد التقوي واتقون يا اولي الاباب

It was on this occasion that God sent the above order.

Hence the order of God for such people who are poor or who cannot complete their journey without begging is very clear. Such persons should never propose to undertake the journey of Hijaz and should not put others into trouble. I have experienced that even those people who had taken sufficient money with them had run short of money simply on account of the encroachment and screwings of the paupers. Some of them owing to their having no money for a return journey either could not return home at all or returned relying on their begging and on the purse of others.

Such is often the case that when a Mohammadan accumulates about 250 or 300 Rs. with him, he becomes excited with the avidity of performing Haj. He thinks himself opulent and begins to make calculations about his provisions, hire &c for the journey and jumps at once at the conclusion that his purse would adequately meet the expences. But, while calculating, he neither considers the difficulties he would have to meet on his way nor the unexpected expences which he would have to incur. He does not even consider that, supposing if the sum of the 250 or 300 Rs. which he has collected for the journey, be lost, where he is then to find other sums. Be it so that he consider about all the ups and downs and take in view the matter in full he will then and there know that although a sum of Rs. 250 or 300 may be miserably sufficient for his journey, yet he cannot be called 'mustatiâ' (i. e.

opulent to whom it is only obligatory to perform Haj). For although he has Rs. 250 or 300 with him but he has no ability to spend this amount by undertaking the journey. To undertake such a long journey full of hardships on such a small sum would be to throw himself in peril and run the risk of life. Those people who are addicted to subsist on others' earnings would not hear me a bit, and even those people who on trivial sums venture to find the Hijaz travels easy and who after commencing their journey get into lots of troubles, would scarcely bear it in their mind. So unless the Govt. of India shows its special mercy on the intended pilgrims and pays attention to their pecuniary means for undertaking the journey, there is no hope that those difficulties and calamities which such pilgrims find in Hijaz travels will ever be over. I really refrain from giving the details of the state of those persons who are in the ship. The people who find facilities ordinarily in making journeys in India are often mistaken. They consider that, as in India, they can under the British protection conveniently make long journeys by rail in small sums with all accomodations and with all the necessities provided everywhere in their way, so they can travel in the same way in foreign Governments. The British Government have perhaps thought that to question the intended pilgrims about anything with regard to their pilgrimage would be an interference in the religious matters and so they have kept themselves aloof and would

not look to the state of intended pilgrims.* But in fact, this is not more than a mere thought and Government's avoiding such interference is causing a great harm to the intended pilgrims and many lives are annually lost. We are loyal subjects to Government and live under its protection and so we are really entitled to have the British protection whenever and wherever we find the danger of our life and property.

Would it be in any way out of place to ask the Government to look at the following necessities :

(1) The intended pilgrims, unless they show sufficient amount of money to meet the expences of their journey including their return journey at the time of departure, may not be permitted to embark.

(2) That in addition to the money in cash they must have their clothings in reasonable quantities so that they may change their apparel from time to time and keep themselves clean.

* The order of Government No. 680 Dated 2-11-83 is worth seeing. The Passport was issued by this order. Its sections 3 & 4 also require much consideration. I copy these sections as below. In the said order the Government have said that 'no deposit or other guarantees of the ability of the grantee to discharge the cost of his journey in Arabia or of his return journey will be required.' But at another place (Home Department No. ⁶/₂₀₅ Dated 26-7-84) they have said "But pilgrims should be warned that they should have at least 300 Rs. after paying their passage to Jaddah as no pecuniary assistance can be obtained from the British consul at Jaddah." Section 3 of the pilgrims Passport runs :

"The British Government does not undertake to bring back pauper pilgrims from the Hedjaz" Section 4. "The British Government has no desire to interfere with the liberty of the pilgrims, but warns them that they should not undertake the pilgrimage, if they have not sufficient pecuniary means for the expences of the journey to the Hedjaz and back to India."

(3) That they should have such means as may save them from being drowned in time of emergency; because the steamers do not generally contain so much means as to save all the passengers from drowning. In this steamer, for instance, there are only 8 boats attached to it which to the utmost can save only 200 persons from drowning; but there are 1300 persons in this ship, so it is clear that if this ship (God may not do so) be wrecked, 1100 would be drowned and I do not suppose that even these 200 will be safe, for there would be an overwhelming rush of passengers in every boat causing the death of those who could but for the rush be saved. From this it can be imagined how dangerous it is to embark on a ship without having the necessary materials.

(4) That the old decrepits and sick who are unable to bear the hardships of the journeys both of sea and land be not allowed to embark.

(5) That the ship which takes the passengers should show sufficient accommodation to entertain the passengers; for instance (a) for each passenger there may be marked a place of 9 feet square so that neither a passenger usurp more place than his share nor he may get less than what he is entitled to, (b) there should be bath rooms and privy rooms suitable and in reasonable numbers, (c) pumps should be opened at suitable places for lifting the sea water, (d) there should be kitchens sufficient and wide enough to admit the passengers in reasonable numbers, (e) sufficient spaces should be left in front of (a) (b) (c) and (d) so that the passengers

may not be inconvenienced in frequenting these places, (f) there should be sufficient open places with regard to the number of passengers for dispensing the drinking water, (g) the passenger vessels should have physicians and medicine and a separate cabin with sufficient seats for the patients, (h) there should be kept a compartment for the storage of the passenger's luggage facilitating the owners to get there necessities at the time of need and so on.

(6) that there be prepared a list of the intended pilgrims embarking on the ship and a copy of this list be sent to the British consul at Jaddah, so that he may, at the time of their landing, see if there were any pilgrims missing and if so enquire about their property &c; and further see that those who have disembarked at Jaddah are able to continue their journey in Arabia.

(7) That on beginning the journey in Hijaz an officer such as inspector accompanies the caravan to notice the occurrences in the way and to report all the incidents in a diary form from proper places to the British consul, and

(8) That on the return of the pilgrims the British consul be required to check his list of pilgrims again, and to make enquiries in case of those who may be found missing.

5th July 1894=1st Moharram 1312 A. H.

THURSDAY-KARANCHI.

After a long expectation there was seen a range of mountains on the North East this morning and

it gave a ground for believing that we were approaching Karanchi Bandar. We reached Karanchi before 9 A. M. but there was no water in the harbour deep enough to float the ship and we had to wait the tide up to noon; but at noon even, there was not sufficient water to allow the ship to touch the shore. But we approached nearer to the shore and those who were going to land at Karanchi disembarked and reached the port in boats. As I had left but a few days of my leave I also disembarked here. I reached the Railway station at one hour before the sun set and I wired to my relations and friends informing them of my safe arrival. On stepping on our native land, I found myself as if new life was given to me. There were seen lots of men of Karanchi who had gone in boats up to the ship to receive their relatives and friends who disembarked with extreme joy and took them home with great pomp, singing and playing and their reception was worth seeing. This seaport is very large and beautiful. Its habitation has now increased much. Its cleanliness deserves much praise. The cities of Mecca or Jaddah which were dirty during the Haj season were so chiefly on account of the visits of those persons who did not take any house but lived in the streets where they performed the offices of nature and no one looked after them. It is natural that the climate of Mecca is warm and dry, the ground sandy and the water cool; and this prevents the sickness or the breaking of cholera which is not a matter for astonishment.

6th July 1894=2nd Moharram 1312 A. H.

FRIDAY.

I started last night by mail train at 9 o'clock and slept a sound sleep. Our train reached Sakkar at noon and there crossed the Indus along which the train runs. The river is all flooded and the water is seen on both sides of the Railway. Where ever I see I find the ground all covered with water and this appears to be a dangerous state for the Railway line. The iron bridge on this river at Sakkar displays great workmanship.

7th July 1894=3rd Moharram 1312 A. H.

SATURDAY.

I read the morning prayers to-day in Multan. This country looks very fertile and as our train went on nearer to Lahore the scenery continued increasing in its delightfulness by the fertility of the soil. We reached Lahore at 2 p. m. I regret there was no time for me to see the city where exactly 20 years ago I was studying medicine. The Kharif crops have all germinated here and some of the fields are flourishing. To-day the rains commenced at noon and continued raining up to the evening.

8th July 1894=4th Moharram 1312 A. H.

SUNDAY

The rains are heavily pouring down to-day. At day break we passed through Najibabad where there live some Pathans of good family.

9th July 1894=5th Moharram 1312 A. H.

MONDAY-GONDA.

This is the last day of my journey. The train reached Fyzabad in the morning and as there was some time left for crossing the Ghagra, I thought it a good opportunity to go and see Ajudhiaji and thus to pass my time. This is a very old sacred city of Hindus all overcrowded with temples and is very thickly populated. There are still found some good Hindu Fakirs. The Hon'ble Maharaja Partap Narain Singh, Talukdar of Ajudhia has added much to its beauty. He has under construction a splendid building called Raj Mahal in which he has designed all sorts of accommodation and has opened good many squares, lovely to the view with beds of flowers and beautiful fountains in suitable places. He has given names to the different compartments with Sanskrit engraving on them in white marble. Some large sculptured stone slabs are fitted slopingly at suitable places intended for the artificial stream of water to cover their surface. He has opened a Sanskrit library after the name of Col F. Curry the present Commissioner of the division & a Bengali of Calcutta has been put in charge of it. It is the beginning of the library and I hope it will prosper soon and impart knowledge to the people, radiating far and wide. There has been planned a good market before the building and its shops are being constructed now. As soon as their market is complete Ajudhia will become a place of great attraction. This market as it is planned is situated in a very good locality and there passes a straight

road from this market to Hanumangarhi which is the largest and the most sacred of the Hindu temples. Accidentally, I met the Maharaja and I cannot express how delighted I was at that time to see a friend for the first time after the long journey and the absence of 3 months during which I had so seriously felt for want of society. The time for crossing the Ghagra approached nigh and I crossed it by the steamer and entered the Gonda District. I arrived at Gonda by the train at 3 P. M. and offered countless thanks to God who enabled me to come back amongst my children. My arrival was celebrated by my children as if it was the Id festival and there is not the least doubt that to return safe from the journey of Hijaz is to gain a new life.

O ! house of God, is far away
 And high, as the date tree,
 One climbing gets the date
 Falling dashed to ground is he.

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